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THE
EVANGELICAL LUTHERAN
INTELLIGENCER.

CONTAINING
HISTORICAL, BIOGRAPHICAL, AND RELIGIOUS MEMOIRS:

WITH
ESSAYS ON LUTHER'S DOCTRINES;

AND
PRACTICAL REMARKS AND ANECDOTES, FOR THE EDIFICA-
TION OF PIOUS PERSONS OF ALL DENOMINATIONS.

Published under the auspices of the Synod of Maryland and Virginia.

Edited by DAVID F. SCHAEFFER, A. M.
Pastor of the Evangelical Lutheran Church, Frederick.

HIER STEHE ICH, ICH KANN NICHT ANDERS,
GOTT HELFE MIR! AMEN!—*Luther,*

VOL. 4.

FREDERICK, MD.
PRINTED FOR THE SYNOD, BY G. W. SHARP.

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CONTENTS OF VOL. IV.

A.	Page	E.	Page
Address to Patrons	1	Death-bed Repentance	124
Anecdote	30	Divisions of the Decalogue	137
Alfred the Great	91	Design of Religion	219
Ashmun	224	Dialogues of Devils	297
Absolution	284	Dancing and Dying	383
B.			
Bruno, Dr.	28	Example for Lutherans	15
Beauty, effects of	30	Extempore Preaching	94
Baptist Minister, Murder of a	63	Eichhorn	179
Bible, the	183	Eastern Baptisms	217
Brother Orator, the	195	European Views	251
Brethren in Virginia	198	Excuses for not going to Church	277
Blumenbach	245	Eloquence of the Non-Conform-	
Babylon, Ruins of	251	ists	278
Bible Society, Young Mens' of Frederick County, Md.	329	F.	
		Festival Days	60
		Falsehoods	65
		Festivals in Germany	161
		Foreign Opinions of America	222
		Father forgive them	228
		France, Insanity & Society in	250
		Female Character	280
		Funeral Address	308
		Females of Evangelical Lut'n.	
		Church, Appeal to	341
		Faults of others	384
		G.	
		Good Example	22
		God moves in a mysterious way	58
		Graduate Address	99, 132
		General Synod of the Ev. Luth'n.	
		Church in United States	275
		Germany, Education in	285
		Grave-Yard, The Village	352
		H.	
		Heathen Festival	154
		Hicks, Elias	158
		Haubner	178
		Hymn Book, The New	193
		Heart opposed to the under-	
		standing	241
		Hindoo Superstition	283
		Hartwick Seminary	315
C.			
Confirmation, Thoughts on	3		
Caution to the careless	8		
Christian Zeal	17		
Christmas	31		
Church and Theatre	31		
Children encouraging a Martyr	62		
Civility	64		
Catholic Emancipation	92; 223		
Campbell and Owen	94, 116		
Conscientiousness of a Pastor	128		
Children, Instruction of, and Confirmation,	145		
Chinese State Religion	152		
Choctaw Indians	159		
Catholic turned Protestant	185		
Catholic Religion at Cologne	208		
Christian Consistency	215		
Calvinism in England	229		
Crucified unto the World	244		
Christ-day	289		
Christ, God and Man	351		
Contrast, the	374		
D.			
Drunkards, Interesting to	31		
Duellists, Cold comfort for	63		
Deluge, Memorials of the	121		

CONTENTS

J.	Page.	N.	Page.
Juvenis in the Itinerant	5	My Morality wont save me	147
Jews, Number of	82,281	Ministers Families	149
Important Decision	123	Missionary Fund	176
Interesting Discovery	176	Mourning for Friends	197
Indian Traditions	181	Missionary, A Faithful	207
Influence of the Holy Spirit up- on the Soul	217	Minister's Wife	229
India, First Protestant Mis- sion in	253	Missionary Spirit in Germany	273
Jewish Converts	326	Mispent Hours	280
Ireland, Reformation in	328	Metaphysics	286
		Magnetic Pole	288
		Missionary Society of N. Caro. Malta	325 345
K.			
Kurtz Rev'd. B. Tour of	40,71,105	N.	
		Nun A broken-hearted	294
		New-Year	321
L.			
Ladies, Zeal of the	7	O.	
La Harpe, John Francis	10,37	Ocean, Wonders of the	349
Light in Italy and Germany	214	Oberlin, Pastor	373
Luther and Melanchthon	221		
Longevity	232	P.	
Lorenzo Dow	232	Popery, Inhumanity of	29
Lion and Horse Fight	286	Priest Confuted	60
Luther, The Tomb of	340	Papal Superstitions	61
		Portuguese Miracle	61
M.		Pope Leo, XII. Death of	86
Missionary & Education Society of Taney-town	14	Papal church in the 19th Century	88
Missionary & Education Society Parent	14,270,326	Parents, Hint to	93
Missionary & Education Society of Hagers-town	15	Prayer	151
Missionary & Education Society of Frederick	59,365	Persecution of Missionaries	160
Missionary & Education Society of Zion's Church, Va.	112	Popery in the United States	206
Missionary & Education Society of Winchester Va.	227	Paper, The	214
Missionary & Education Society of Martinsburg Va.	280	Pysical Education of Girls	225
Missionary to Bombay	27	Progress of the Eng. Language	228
Missionary to Africa	28	Persecution in Switzerland	276
Mortuary Rev. J. F. Melsheimer	32	Popery	284
" Rev. J. P. Goertner	95	Pentateuch, Manuscript	285
" Henry Schell	96	Prayerless Fathers, Reproof to	288
" Rev. J. P. Grobp	192	Periodicals	291
Missionary Report of Rev. J. G. Schwartz	53	Popish Miracle	299
Methodists	63	Protestant, The	319
Maryland, Immorality in	64,223	Prayer	347
Masquerades	122	Popery Renounced	370
Mungo Park	127	Papers of a Clergyman	381
Meeting of Opponents &c. in Pennsylvania	136,166,172	R.	
		Religious Intelligence	29
		Roman Catholics	30
		Revivals of Religion	33,36
		" " Thoughts on	34,70,130
		Revival in Frederick	66
		Road to Ruin	87
		Royal Munificence	112

CONTENTS.

	Page.		Page.
rch, Unity of the	127	Synod of West Pennsylvania	369
the British Min-			
	205	T.	
ration in	281	Things to be Desired	2
	282	Truth—An Anecdote	62
eglect of	282	Theological Seminary success	
rch in the U. S.	336	of the	77
		“ “ at Gettysburg	97,280
S.		Tortures of the Inquisition	135
ools, Rev. K's. Ser-		Turkish Treason	157
	19,82	Tragical Event	159
fessorship in the		Tannoos El Haddad	190
cal Seminary at		Tracts, Influence of	347
rg	25,60,95	Theological Seminary of Ger-	
	32	man Reformed Church	352
outh Carolina	47		
lina, Letter from	78	U. & V.	
	86	United Brethrens' Missions	126
y Baptists	91	Universalism, Nature and Ten-	
Rev'd. Christian F.	113	dency of	203
Reproof	143	Voltaire, Paine & the Bible	283
& his Drunken Master	156		
orth Carolina	170	W.	
ican Morals	177	Ways of God Vindicated	64
ediction	199	Wolff, the Missionary, Letters	
he	209	from	79
st Pennsylvania	220	Who shall have the Prize	90
ol, Hagerstown	223	Welsh Anecdote	155
ng Christians	246	Welfare of the Church	164
	247	Winchelsea, Earl of	176
l. and Vir.	265	Water <i>versus</i> Ardent Spirits	286
e for	279	What Provision hast thou made?	288
w York	317,329	Warning to Mockers	350
io	323		
ety of Evangelical		Y:	
Church of Balt.	328	Youth	129
ivered before the		Youth, A Heedless	243
Id. & Va. by Rev.	353		
		Z.	
ool, Frederick	367	Zoology	91



THE EVANGELICAL LUTHERAN INTELLIGENCER.

*Hier stehe ich, ich kann nicht anders;
Gott helfe mir! Amen!—LUTHER.*

VOL. IV.]

MARCH, 1829.

[No. 1.

Introduction.

This number, commences the fourth volume of the *Intelligencer*. Whether we shall be enabled to continue its existence and in an improved form, or, whether we shall be called upon to bewail its dissolution, is to be decided by our Ministers, and the people of our Lutheran Zion. We have no doubt, deficiencies were noticed, but every exertion having been made on our part, to render the work interesting and profitable to our readers, under many untoward circumstances, we feel assured, they have cheerfully pardoned us. The pointed expressions of approbation, as to our work generally, which we met with in other periodicals, and letters received by us, from individuals, were grateful to our feelings.

We had hoped, that this volume could be enlarged, and furnished to subscribers cheaper than those which preceded it. But in going through our book of accounts, we find, that the present number of subscribers, who most probably will pay, will scarcely enable us to pay the printer, paper-maker, and postage, with which we are taxed. Devoted as we are to our Zion—deeply impressed with the fact, that the *Intelligencer* has contributed much to rouse its members to greater zeal in the cause of Christ, and to present our church to sister churches in her true character, we have duly taken up the subject of continuing the *Intelligencer*, and, after prayer and meditation, we are enabled to say—That if during this year, our brethren in faith will exert themselves, to augment the number of subscribers to one thousand, at one dollar per volume, the *Intelligencer* can appear and will exist, in an enlarged form, better paper than hitherto used, and with new type. If any feel willing to aid in realizing the prospect thus held out, we hope they will immediately commence their operations, and give us early information of their success.—

We should in the course of six or eight months, be enabled to ascertain, whether or not, we might make the preparatory arrangements.

As upwards of five hundred dollars are due, we trust that those delinquents will without delay pay over according to the bills sent them, and also \$1 50 for vol. 4, to such Agents as we have appointed, or to any Minister of our church. This is important to us, as it is time that the debts contracted by the publication of the *Intelligencer*, should be liquidated.

For the Lutheran Intelligencer.

Things to be desired.

It is desired that every member of the Lutheran church seriously reflect upon the alarming destitution of gospel privileges within her borders. How numerous are the congregations which enjoy not the regular dispensation of the ordinances!—how many which have not the stated preaching of the gospel!—what vast multitudes of youth are permitted to grow up uninstructed in the principles of religion, and thus left exposed to the naturally vicious inclinations of their own hearts, and to the corruptions of the world around them!

It is desired that the disparity between the number of congregations and ministers be made a subject of serious meditation. At present many a clergyman has the charge of five or six, and some even eight churches, and it is impossible that he can perform all the incumbent duties of a minister among them. Let it not be said, that fewer could not support a clergyman. Most of them have the ability; they only want the inclination; and if the gospel were more frequently preached to them, they would appreciate it better, and willingly contribute more liberally to its support. "But how shall we remedy the evil? we have no ministers to send them." Yes, this is the alarming fact. But let every young man, who feels himself called to the ministry, be encouraged and brought out. Tell him, that pecuniary embarrassments shall not keep him back, for the Education Society which has been lately established will loan him money, by which he may complete his studies at the Seminary. Tell him of the crying wants of the church, and his own responsibility to God.

It is a thing vastly to be desired, that the importance of the Theological Seminary were more highly valued by the church. One of its primary objects is to supply the lamentable deficiency complained of above, and for this purpose it must be supported by the Christian liberality of the church. It is the child of the church, and unless its infancy be well nurtured, its

manhood will never be ennobled. Heaven has thus far smiled propitiously upon that school of the prophets, but that is no reason why our efforts should be relaxed, but rather an incentive to more increased diligence and ardent perseverance, for we have no right to expect a moral miracle in our favour.

It is earnestly desired that the efforts now making to elevate our church to a level with those around us be frequently & seriously reflected upon. They have their divinity schools, and they are generally well endowed; at least, they are not permitted to suffer. They have their various societies by which so much good is done, and the pious among them give liberally to their support. We seem to have caught a portion of that spirit, but oh! how far we are yet behind! Lutherans, awake! lest Heaven frown upon you. We want your earnest co-operation in carrying on the important work of supplying your destitute churches with well qualified ministers. Say not, that you are unable to help us. The Lord will judge.

It is desired that the plan of raising \$10,000 for the support of a second Professor be successfully and speedily accomplished. How easily this might be done, if we only felt the goodness of God in our own hearts. He has given many of us wealth. I will not say *blessed* us with it, for it is no blessing when no portion of it is given back to Him. Shall the project fail because we are unwilling? Shall we abandon the enterprize? Then cease to pray for God's blessing, for it would be a mockery of His holy name. We can expect no good thing from Him, if we harden our hearts against the loud, long and oft repeated cries of His imploring, bleeding church.

There are more things to be desired, but enough for this time.

FRANCKE.

Thoughts on Confirmation—No. 2.

The next point that claims our attention, is the state of mind that should exist to justify the performance of this solemn rite. No one will think that it should be administered indiscriminately to all who apply for it. It has, certainly, been an error of those churches in which this institution prevails, to require, very often, too little of them who are the subjects of it. If in the preparatory course the aim should be not only to enlighten the understanding, but likewise to impress and convert the heart; caution should be used before Confirmation, that it might be withheld in the cases of those, who after examination had given evidence, that they are not furnished for it. Convinced as the writer is of the correctness of

these views, he cannot but believe it to be of great moment to the Church, to those that are not within its pale, and to candidates for Confirmation, that more should be required in the way of preparation than ordinarily is; and that efficient means should be used to determine its existence, the existence of the preparation. This language is employed not to discourage individuals, that are disposed to engage in a very clear duty. If the guardians of the Sanctuary should be wakeful, and with scrutinizing care receive disciples, it is both the duty and interest of candidates for Confirmation, to ponder their steps, and intelligently and conscientiously to do what they do. To aid in the enquiry, what should be the frame of the mind to authorize a renewal of baptismal vows before the Church, a few hints will now be thrown out. To all who have this interesting solemnity before them, it will not be undesirable to know what should be their condition before they can approach it. That a preparation is necessary, will be evident to all. No one can, who claims any respect for his opinions, assert that no specific qualifications are necessary, or that religious instruction alone constitutes those qualifications.

This being conceded, the question comes back to us, what are those qualifications, and this involves another of some notoriety, on account of the discussion it has produced amongst divines, viz:—Who are members of the Church? Waiving this for the present—let it be remarked that serious reflection should always precede Confirmation. The mind that has not been awakened to consider its obligations to God the Redeemer, to meditate on the constraining inducements, which our relation to him, present to love and obey him, that has not deliberately surveyed the magnitude of those duties which every professor of Christianity is pledged sacredly to perform, cannot be fitted to partake of this institution.—It is, however, not only necessary that the mind should be excited to meditation, but the heart should be affected with a sense of its indebtedness to heaven, of its depravity, of its wants. It should realize that it needs such help as an Omnipotent Redeemer can alone give. So deep should be the feeling of this that any thing would be welcomed that could furnish assistance, and any means resorted to, however difficult, by which it could be attained. It should know from the instructions given, that such aid is to be met with in him who was the never to be forgotten hero of Calvary's bloody hill, and that it is communicated to them who seek him in his ordinances. If exercises of this kind be accompanied with a firm resolution to make the salvation of the soul the great employment of life, there is nothing to prohibit, but every thing to encourage our coming around the altar of the Sanctuary and swearing allegiance to heaven's King.—Then may we receive that imposition of hands which though it convey no gifts of the Spirit, is the symbol of the good will of the pastor and

the church. Should it be said that many who are in the state of mind mentioned above are nevertheless timid—fear to approach, lest they should contaminate the holy things of God, and bring maledictions on their souls—whilst we honour this feeling when it is properly regulated, we would say:—let us come with boldness; our God is our Father; he is merciful; our Redeemer is the Friend of the labouring and the heavy laden, and the institutions of religion are adapted to remove our pollutions, to purify the soul, to infuse into it holiness, and therefore require nothing but the exercises of true penitence to render us susceptible of their *selectest* influence. Were this most momentous transaction engaged in always in this spirit, how blessed would be its consequences. It would be the starting point of a career distinguished for every blessing—honourable and useful, and the termination of which would be peace. Vows would be made, and they would be paid. “The Zion of our God would rejoice and blossom—“a little then would become a thousand, and a thousand a great multitude.” Let then the young consider their steps—in sincerity and penitence let them consecrate themselves to God, and whilst they thus remember him in the days of their youth, he will not forget them, but guide them by his counsel and receive them to glory. NEANDER.

Juvenis in the Itinerant.

Our readers will recollect a short article, which we published in the *Intelligencer*, page 340, vol. 3, in reference to the serious and distressing schism, that has for some time existed among our Methodist brethren. As many of our subscribers, among whom we believe there is not at this time a single Methodist, were desirous of knowing the nature of the schism, we deemed it our duty to say something upon the subject. We know that good Lutherans love all who love the Lord Jesus, and that if we assured them, that doctrinal points, as taught by the Methodists, were not the cause of the schism—but merely a difference of opinion, as respects what we term non-essentials, their alarm would cease. For as long as a denomination takes the Bible for a guide, and does not attempt to degrade our Redeemer to a mere man, Lutherans have no fears as to the prosperity of the Christian church.

We had read the “*Mutual Rights*,” an excellent paper, published by the party called Reformers, and previously, a number of articles from both parties, which appeared in the *Baltimore Patriot*. Our views of the subject, induced us to say, that we thought the Reformers would succeed—we expressed our sincere wish that the schism might be removed by the

prayers of the pious—we stated that some members of the Methodist church in Tennessee, had declared the Methodist economy contrary to reason and scripture, and then concluded with the sincere belief, that as non-essentials were the cause of the schism, a temperate discussion would be advisable. More we did not intend to say thereafter. Our religion and temperament are averse to controversy. We will never seek it, and if coerced into it, it gives us pain. How then could we be supposed to join the ranks of one party, against another, in a sister church, when both appear to hold to the true faith. True, we, of the Lutheran church, are governed by Synods, composed of an equal number of Ministers and Laymen—our church government is indeed democratical and yet we prosper. How natural that we should be delighted, if the same church government is approved of and adopted by others; and yet, if they prefer being governed by one or more ministers, excluding Laymen from every privilege but contributing the requisite pecuniary aid, we will really not quarrel with them. Now who would find fault with us? We thought no one. But we were mistaken.

In the "Itinerant," (a paper lately established in Baltimore, by the old side party of Methodists,) of the 7th of January, No. 5, vol. 1, we saw, but lately, a piece signed "Juvenis:" A very appropriate signature indeed. What a pity, the young man, did not first submit his composition to his friend Senex. But,

"Thus men go wrong with an ingenious skill,
Bend the straight rule to their own crooked will;
And with a clear and shining lamp supplied,
First put it out, then take it for a guide"

Hence we are not much astonished that the *young man* sets out with a false construction of what we said; and, really, we would not say a word about it, but as we have some valuable personal friends among the Methodists in Baltimore, we cannot permit them to think, that we are so *duped* as to charge the Methodist Episcopal Church of Baltimore, "of being either the servile dupe of an unscriptural and unreasonable government," &c. We do assure them, that the *young man* misrepresented what appeared from us. The Methodists of Tennessee said it, and so we stated the fact. The young man, then finds fault with us, that we sympathise with the pious and learned Dr J. We cannot help it, for he is an old, well-tried soldier of Jesus Christ, and as appears from his writings, which are not controverted, he has been the uniform friend of Methodism for many years. Perhaps souls were saved through his instrumentality, before the *young man* knew what true and vital religion is! How then can we resist sympathy, when we are told that he has been expelled the church, for which he lived and laboured many years. If such a man were

expelled by the Reformers, we should feel as we do now. We have neither time nor disposition, to enter into the minutes of the origin of the schism, but the young man says, that it is not in "a difference of opinion on church government," nor "a desire" in the Radical party "to remodel the church." Here we cannot for astonishment say any thing more, than, the young man surely read none of the productions of the Reformers. He advises us "before we again sit in judgment on our brethren, to be little more certain that our balance be true," &c. Here we have another evidence of the inexperience of the young man. We sat not in judgment upon our brethren, but gave our opinion, and that reason and law and Gospel will justify.

We hope our good friend, Mr. Cox, the respectable Editor of the Itinerant, will advise the young man, who by his "Correction," proves that his mind is not yet matured, to submit to the guidance of several elderly persons. Whether they be Ministers or Laymen, or an equal number of each, or Matrons, we think he will not again be so indiscreet as he has been. As we have an affectionate regard for him, we pray, and sincerely too, that Mr. Cox, and our brethren who read the Itinerant, will pardon the indiscreetness of Juvenis.

For the Intelligencer.

Zeal of the Ladies.

It is indeed cheering to hear from various quarters that the *ladies* of our church are coming forward to aid in the support of the several charitable societies established amongst us. Woman never appears more interesting than when ardently engaged in promoting the cause of that Redeemer, whose religion has elevated her to her present exalted station in Christian communities.

We have heard, with inexpressible delight, that in several sections of the church, female associations have been formed for the purpose of *preparing needle-work*, to be sold for the benefit of the Seminary or of Missionary Societies. The ladies of several other communions have long practised this laudable plan of raising funds, and we hail it as a prognostic of better times and feelings amongst us.

We recommend it to the ladies of all the churches to go and do likewise. An association may be formed to meet once a week, and spend an afternoon in the delightful employment of preparing work, the proceeds of which will be appropriated to carrying the gospel to the destitute, or

to the support of some indigent student for the ministry. Thus time will be profitably spent, and verily the prayers of the poor will be a great reward.

HERMANN.

Caution to the Careless.

The following narrative is, as our Correspondent well observes, calculated to excite sinners to work out their salvation in due season, and hence we very willingly publish it. We sincerely hope, that it may be sanctified not only to the people of his charge, but to all our readers.

“A few months ago, Dr. F. called to see me, and informed me that Mr. J. who lived some distance from town, was ill, and wished me to go and see him. Accordingly, I accompanied the Doctor next morning to Mr. J’s house, and found a man of about thirty-five years of age, very dangerously ill with a lingering complaint, that had reduced him to a mere skeleton; but he appeared in full possession of all his faculties. The doctor first addressed him—looking the doctor earnestly in the face, he said, “Oh, doctor! it is not you that I wish to see; your medicine can do me no good; no, not all the medicine in the world can save me; it is the preacher, the preacher I want and must see.” I then approached his bed, and on seeing me he reached his feeble hand to me, and exclaimed, “ah, friend, what have I neglected?” he could say no more, but wept. I then spoke to him respecting his present and future state; in order to find out what his hope might be, provided he should be called from time to eternity. However, he could give me but little satisfaction. He requested me to administer the Lord’s supper to him, and baptize several of his children, “for,” said he, “this duty has been shamefully neglected.” I then endeavored to convince him of the necessity of making a diligent use of the means of grace in the time of health, and the danger of deferring it to a sick or dying bed. He answered, that he had been instructed in the Christian religion in his youth, and had been a member of our church. I told him, it was a lamentable thing that I should be a preacher in the neighborhood for nine years past, and not have an opportunity of becoming acquainted with him, or of doing any thing for his soul, until now at this critical moment. He then told me, that when I first came into the neighborhood he for some time attended my preaching and was much affected, but the love of this world drew his attention, and he became indifferent to religion.

I then spoke to him a few minutes, to convince him that being affected by the word of God was not sufficient; but that we thereby must be

brought to the true and genuine faith in the Lord Jesus Christ. He being much exhausted, I sang a few verses and prayed with him, hoping the Lord would hear my prayers in behalf of a poor and perishing sinner; I then gave him a little time for meditation.

When he had regained strength, I conversed with him a short time on his soul's estate, when he burst forth in the following language: "Oh, sir! I see my folly; I have left the things undone which I ought to have done, and have done thousands of things that are abominable in the sight of a holy and just God: I have lived but a few miles from the Sanctuary of the Lord, where the bread and water of life are handed to poor and perishing sinners; but on those holy days which the Lord has sanctified for his service, and on which I should have been gathering something to support me in this trying hour, I was engaged with sensual things. I have spent my life in living after the inclinations of an evil and corrupt heart. Oh, could I but recall my time! but this I cannot do; I am on the threshold of eternity, and must soon be launched thither from which there is no return. I soon must meet that awful judge—and, Oh, sir, I am a great sinner! What shall I do? I have prayed for pardon, I do still pray God to pardon all my sins. If I am not pardoned I must go to hell." Such was his language in broken sentences for some time, and appeared to be in great distress of body and soul. I then explained to him the love of God in sending his son into this world to save sinners; and told him that God would cast none from him that come with a broken and a contrite heart. I was very anxious of having a few more days time in showing him the glorious plan of redemption through faith in Jesus Christ. I finally consulted the doctor on the subject, but it was his opinion that the man had not many hours to make preparations for eternity. I then spent a few minutes in meditation and prayer, after which I went to him and spake to him respecting his hope of salvation, to which he replied: "I am a poor sinner shivering on the brink of eternity, and have no other hope but that God will pardon me for Christ's sake. If I cannot obtain his righteousness to justify me in the sight of a holy and an offended Judge, I must be condemned and eternally lost." He continued, "Oh, sir, do you think I shall find pardon?" I told him that Jesus came into the world to seek and to save poor lost sinners, even the chief of sinners; to which he said, "I believe he has, and I hope he came to save me, a poor dying sinner; this is, and shall be my continual prayer."—Upon this confession of his faith and hope in the Divine Saviour, I gave him the Lord's supper. He then called his wife and children to his bed, and told his wife there are six of the children that are not baptized, that must now be done. She wished to have a little time to prepare them;

He said she had no time to spare, and as God did not look at the outward apparel of man but at the heart, I should baptize them without her making any more preparation. He appeared much composed, folding his hands whilst his wife and children were surrounding his bed, and I baptized six of the children. While I was commending him and his family into the hands of a merciful God, he breathed his last, and his soul took its flight to the world of spirits.

J. C.

For the Evangelical Lutheran Intelligencer.

(TRANSLATED FROM THE "FRIEDENSBOTE.")

John Francis La Harpe.

Of all the events contemporary with the establishment of Christianity, none contributed more to increase the number of believers, than the conversion of St. Paul. Similar cases in our days, are calculated to produce the same effects; they are the cause of joy to the believer; of faith, courage, and strength to the weak; have a tendency to confirm the wavering, and awaken the unbeliever from his groping in the dark. The Son of God alone could say, "Except a man be born again he cannot see the kingdom of God," John 3, 3. And that church alone whose founder he was, furnishes us with such examples of regeneration, because in her alone dwelleth the spirit which, according to the prophet, gives a new heart, Ezk 36, 26; and if the history of the church had transmitted no other fact than the miraculous change by which a Saul became a Paul, this alone would be sufficient to lead to faith and convert the world.*

The impression made by such a change, however, is greater or less, according to the character of the individual in whom the change takes place. Is he gifted with splendid talents, great reasoning powers, and a clear judgment? Is he leagued against the Gospel? Does he do all in his power to exterminate religion? If so, then the change by which he is induced to love what he before hated, and to hate what he loved; to defend what he assaulted, and assault what he defended; ardently to desire

*Lord Littleton, who for a long time was one of the most conspicuous infidels in England, was on a serious consideration of this circumstance alone, brought to a knowledge of the living faith, and after his conversion wrote a book in which he establishes the divinity of the Christian religion from the conversion of the apostle. This work, deservedly popular, is entitled "Observations on the conversion and apostleship of St. Paul, by the late right hon. George Littleton.

what he despised, and despise what he desired; such a change cannot fail to excite attention and reflection in every unprejudiced mind, which if sincere must at once admit that an individual of this description would not lightly subject himself to the derision of his associates in unbelief, to the reproach of having deserted his principles, and to persecutions of every kind which invariably follow such changes,—must admit that something more than man, that the power of God has been at work. Such an instance of thorough regeneration took place in the ancient days of the church with St. Paul, and in our times with La Harpe.

JOHN FRANCIS LA HARPE was born at Paris, in 1739. In his 20th year he produced two discourses in which the spirit of infidelity peculiar to the times amply displayed itself, as they abounded in declamations against the clergy. Four years afterwards he composed a tragedy (*Warwick*), that much increased his popularity, and procured for him the (in those days) distinguished honor of being presented to Louis the XV. Subsequently, he became more intimately acquainted with Voltaire, and was ready to join any of those parties who under the pretence of toleration, were incessantly at work to annihilate Christianity, and thereby rob the human family of their only comfort and support.

His, in several respects, remarkable correspondence with the grand duke of Russia affords many instances where religion is treated with defiance and scorn. Among those with whom he was associated, La Harpe heard all that had ever been written or said against religion, and even learned to put in practice against her all the resources furnished by a glittering sophistry. Reaping new laurels by the production of his tragedy, "*Philoclet*," he found himself on the death of Voltaire at the head of the enemies of Christianity, who in that infidel had lost their chief.—He was at this time surrounded by that impenetrable darkness, in reference to divine things, that encompasses every one who is not illuminated by the Word of God, no matter how learned and enlightened he may be on other subjects. It is true he spoke of God, yet was he in reality without him, and at enmity with religion and all her institutions. The divine doctrines of the Christian's faith appeared to him foolishness; he could see nothing in them but systems calculated to enslave the mind without satisfying the heart. In him the words of the scripture, 1 Cor. 2, 14, were amply confirmed—"The natural man receiveth not the things of the spirit of God, for they are foolishness unto him: neither can he know them, because they are spiritually discerned." He considered Christianity a lost affair which would be for ever prostrated by the philosophical assaults of the eighteenth century; and held that human reason was strong & powerful enough to supply the place of what was until then called revelation. That a Saviour should have died for the sins of man,

appeared to him incredible, nor could he see any necessity for it. He laboured under that mistake which holds all religions alike good, provided morality be inculcated by them; notwithstanding this, he himself disregarded her precepts. As the love of God was not shed abroad in his heart; it was the seat of much bitterness and pride, nevertheless, he believed that man was sufficiently good by nature.

The breaking out of the French revolution found him engaged at the Lyceum, where his lectures on the literature of the Greeks, Romans and French, were much applauded and admired. Indeed, his acquirements were so extensive, & his criticisms so acute, that his contemporaries honored him with the appellation of the French Quintillian. La Harpe participated in the high expectations that were entertained at the commencement of the revolution, but he also shared the troubles of which it was the cause; for in 1794 he was thrown into prison, because he had unmasked the blood-thirsty infatuation of the tyrant Roberspeire. During his confinement, the complicated miseries of the human family presented themselves to him in their whole extent, and the most lively colours. Being in daily expectation of a violent death, he was induced to review his past life with more earnestness, and felt that all his popularity and fame were vanity, that notwithstanding his philosophy and great learning he was devoid of peace, comfort, or hope; and found himself as one forsaken and in the midst of an interminable wilderness. Then it was that a voice from within admonished him to turn to that Saviour and everlasting fountain of faith which, during his imagined prosperity, he had despised. Taking to hand "the following of Jesus Christ,"* by Thomas a Kempis, he found on opening the book these words—"My son, here I am! I come to you, because you have called me." These simple words were according to his own declaration, the first step to his conversion, and then it was that day began to dawn and the morning star to arise in his heart; 2 Pet. 1, 19. He was constrained to acknowledge himself a sinner, and while he laid his burthen on the shoulders of Him who bears the transgressions of the world, he felt the comfort of his sins forgiven. He had found the Messiah, John 1, 41. Christ had become his peace, Eph. 2, 14. Applying himself diligently to reading the Holy Scriptures, he experienced that joy which is the portion of those who read them for the first time under the enlivening influence of the Holy Ghost. The spirit of wisdom and revelation was given to him more and more, Eph. 1, 17.—With every new reading he received new light, and felt how foolish it had been in him to consider the Holy Scriptures nothing more than the work of men; recognizing them now for the first time, as the word of God quick and powerful, and sharper than a two-edged sword, piercing even

*Die Nachfolge Jesu Christi.

to the dividing asunder of soul and spirit, and of the joints and marrow, and as a discerner of the thoughts and intents of the heart, Heb. 4, 12.—He declares the Bible to have been of incalculable value to him: these are his own words: “The Scriptures informed me of every thing necessary to know, because God gave me grace to read them with sincerity. After his soul was comforted and renewed in this way, his whole system assumed a higher elevation, and instead of repining and wasting away in inactivity, as was the case so long as he depended on his reason and philosophy for support, he went joyfully to work, and the first fruit of his labours was his excellent translation of the Psalms with annotations and an introduction on the spirit of the Holy Scriptures and the style of the Prophets, which bespeaks much learning and sound criticism. He finished this work in prison, and, as it were, under the bloody axe of Robespierre, but was now devoid of anxiety or fear since he knew Him who said, —“If the Son therefore shall make you free, ye shall be free indeed, John 8, 36.

Thus did the Lord, after much forbearance and long suffering towards so criminal an association, give a signal proof of his power and mercy. All the pillars in the temple of infidelity which the eighteenth century had erected were prostrate; one only remained standing, and this one God designed to bring down after a different manner. It pleased him in the fall of this one to expose the nothingness of the vanity of the whole party, and furnish a glorious victory to the true faith. In La Harpe the haughty wisdom of his time was made foolishness, 1 Cor. 1, 20; and such will be the fate every where of that worldly wisdom which prevails more or less in all countries, and assumes various names and appearances, but whose principles are ever the same: namely, darkness, pride and rebellion against God. So will any earthly power that dares to erect its head against the Lord and his anointed be brought to naught; the billows of vain endeavours shall break against the imperishable rock of Omnipotence, and be dissipated like the mists of heaven.

The sentence which unexpectedly took the life of the execrable Robespierre saved that of La Harpe. Shortly after the ninth Thermidor he was restored to liberty. He had vowed to dedicate the remainder of his days to God, and he kept his vow. Immediately after his release he resumed his activity at the Lyceum, where, in presence of a numerous assembly of the most distinguished and gifted men of France, he fearlessly renounced his former errors; appreciating the declaration of him whom he now acknowledged as his Lord and master, “Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven,” Math. 10, 32. It was matter of astonishment to the whole world, and how could it be otherwise? when such a man, amid

factions of every kind, at a time when the infatuation of a misguided multitude barred the sanctuaries of Christian worship, spoke in praise of him to whom "is given a name which is above every name," and at whose "name every knee shall bow," Phil. 2, 9 & 10. But it was to be expected that envy and hatred would not be long inactive. Some even ventured to accuse La Harpe of hypocrisy—him who was celebrated for the consistency of his character, and inflexibility of his opinions.

[To be concluded in our next.]

Officers of the Female Missionary and Education Society of Taneytown, Frederick county, Md.

President, Mrs Elizabeth Lichtenwalter—Secretary, Mrs Elizabeth Scott—Treasurer, Miss Sarah Kephart—Managers, Mrs Elizabeth Nail, Misses, Elizabeth Scott, Mary Shunk and Susan Null.

Parent Missionary and Education Society of the Evangelical Lutheran Church, established by the Synod of Maryland and Virginia.

The following report was handed to us on the 13th of last month, by the Treasurer, who received it a few days previously, viz :

Rev. S. S. Schmucker and Rev. J. Medtart life members, by the payment of ten dollars each—Rev. B. Kurtz, D. F. Schaeffer, J. G. Morris, A. Reck, John Winter, Michael Wachter, Samuel K. Hoshour, Lewis Eichelberger, David Eyster, J. P. Cline, David Keplinger, Frederick Nusz, Peter Showman, Lancelot Bell, John Keller, John Steffy, G. Shryock, Peter Mony, Frederick K. Eichleberger, David Bixler, Margaret Miller, Mary Miller, Mary Hickman, George Lechliter, Margaret K. Rowan, Ann B. Schmidler, Sarah Borders, Elijah Jewett, Amelia Shepperd, Elizabeth Wolf, Catharine Wingard, Louisa Reck, John T. Cookus, Isaac Wysong, Catharine Smith, Elizabeth Entler, members, by the payment of one dollar annually.

The Treasurer acknowledges the receipt of the money from the foregoing subscriptions, being \$46.

The Treasurer acknowledges a Donation from several Ladies of the Second English Lutheran Church, Philadelphia, by the Rev. C. P. Krauth, \$3.00

The Treasurer of the Parent Missionary and Education Society ac-

knowledges the receipt of \$33,55 cents, from Miss Rebecca Bayer, Treasurer of the Female Missionary and Education Society of Frederick.

And, \$3,23 from Master H. Schell, Treasurer of the Juvenile Missionary and Education Society of Frederick.

LEWIS MEDTART, Treasurer.

Example for Lutherans.

It affords us pleasure to inform the readers of the Lutheran Intelligencer, that several societies have been formed in the Evangelical Lutheran congregation in this place, for the purpose of establishing a *Scholarship* at the Seminary in Gettysburg, Pa. Two of the societies are "Missionary and Education Societies," the one composed of male, and the other of female members of the congregation; and the third is called: "The Female sewing association of the Evangelical Lutheran Church in Hagerstown;" whose object is, the preparation of female needle work, to be sold with a view to aid the aforementioned societies in collecting funds to establish the *Scholarship* contemplated by them. The names of the officers of these societies, are as follows:

Male.

President, David Harry, sen.
Vice Pres. George Hager
.. Samuel Eichleberger
Secretary, Peter Artz, jr.
Treasurer, Philip Wingert
And 20 Managers

Female.

President, Mrs Brumbach
Vice Pres. .. Kausler
.. .. Kealhoffer
Secretary, Miss C. Yeckle
Treasurer, Mrs Eichleberger
And 20 Managers

Sewing Association.

Directors, Misses, E. Harry, C. Lorschback, A. M. Shryock—Secretary, Miss C. Yeckle—Treasurer, Mrs Eichleberger.

This Association consists at present of about 30 young ladies, and it is expected that considerable accessions will be made to its number, after its existence shall be more generally known, and its truly benevolent and laudable object shall be more correctly understood. The members of this association contemplate setting apart a portion of each week for the purpose of being exclusively employed during that time for the benefit of the Seminary. "The work of their hands," it is expected, can be disposed of on advantageous terms in this place and neighborhood; but should this not be the case, they have received satisfactory assurances, that it will find purchasers at advanced prices in our seaport towns. The Missionary and Education Societies, it is thought, will embrace 200 members or more, many of whom have obligated themselves to contribute \$1 per annum, and some will give

still more liberally.—In addition to all this, our brethren of the Evangelical Lutheran congregation in Funkstown, (about two miles from town,) are about forming themselves into a society for Missionary and Education purposes; and it is believed, will become auxiliary to us, and thus, by depositing their contributions in the same treasury, will help forward greatly the good work in which we have embarked, and hasten the period when we shall have a permanent fund, the proceeds of which will be adequate to accomplish the undertaking in the space of three years or less. So soon as we shall have ascertained the names of the officers of the Society at Funkstown, they shall be communicated.

Let every congregation in our community “go and do likewise;” and evince this liberality generally, in the support of the Gospel and of our Seminary; and we will not be cramped and hampered in all our movements to extend the borders of our Zion, and to supply the wants of our increasing but suffering Church; we will not be constantly hearing the cry: “Come over and help us” re-echoing in our ears, without an ability to pay any regard to that entreaty.—Verily the time has arrived when that “magic spell” which has so long bound Lutherans in lethargy and stupor, ought to be broken, and they should arise in their strength, and by their prayers, their influence and pecuniary aid, go forth “to the help of the Lord against the mighty.”—Whither has the generous spirit of our enterprising forefathers fled? I mean that spirit that animated a Francke, a Schwartz, a Muhlenberg, and an host of other worthies who lived, and prayed, and labored, and made sacrifices in days gone by?—Or are we the “degenerate sons of gallant sires”—the unworthy offspring of noble ancestors?—are we willing to sell our birth-right for a pottage of lentils, and to see the inestimable rights and privileges of our church, limited to a still smaller number of christians, until at last, weakened by successive diminutions, and borne down by overpowering and increasing rivals, we shall have to sit down, like the Jews by the banks of Babylon, and hanging our harps upon the willows, mourn and weep over the extinction of that church in the western world, which in the Eastern Hemisphere, was the first to come forth from the corruptions of Popery?—Shall the free and liberal institutions of Lutheranism be blotted out in the free and liberal Republic of America? Shall the bonds which bind us to our and our Father’s church be sundered, and the bright prospects of our Zion on the fairest portion of the globe, be dashed forever?—or will we at last break through the fetters of avariciousness, indifference and deadness, and arise in the strength of God to the support of his cause? There is a spirit abroad in our land more threatening in its consequences, than the famine—

the pestilence—and all the dread artillery of war; the spirit of bigotry and self-aggrandizement on the one hand, and of infidelity and ungodliness on the other—a spirit which would usurp supreme authority and crush all opposition; and a spirit which would break down every thing that is holy, and sweep from creation the last hope of a sinking world. Witness the many-headed Hydra of bigotry—the hissing serpent more subtle than the one that beguiled our first parents—and witness the clubs of infidelity and the associations of iniquity in our populous cities; and then say, whether our infant republic is not in danger of becoming a ruthless Juggernaut, or an infidel giant, at whose feet alike, all the arrows of truth shall fall powerless? Let either of these combinations prevail, and our country will be brought to what infidel France once was—reeking in blood, and scathed by the blighting curse of an avenging God. In view of these things then let us arise in the majesty of our strength, and support the institutions of our Zion to the utmost extent of our ability—“Let but the divine glory, and the deliverance of a world in bondage become the all absorbing object—the concentrating point of holy enterprize; and then in the bright vision of faith, *we behold the church triumphant—her enemies confounded.* Then with thrilling emotions, we anticipate a participation in that ceaseless anthem of the redeemed throng—when ours shall be the joy of those, who have contributed their influence in hastening this grand consummation.”

Z.

Hagerstown, February 13, 1829.

Christian Zeal.

MR. EDITOR—The spirit of benevolent enterprize which at the present time pervades the Christian church at large, and the rapid advances in spiritual improvement which distinguish the present age, must be a source of the most delightful anticipations to all, and especially to those who are warmly engaged in promoting the best interests of man. At a time when moral darkness gradually yields to the more salutary influence of unaffected devotion; when error and superstition retire before the flashes of eternal truth, and when sinners, feeling their unhappy condition, become convinced that salvation is attainable alone by sincere repentance for sin and faith in the Son of God. At such a period the friends of Zion may well be encouraged to unshaken fidelity in the cause of their Master. And, with respect to a church through whose instrumentality the word of truth was again restored to degraded and suffering humanity; a church wherein our best, our strongest and holiest affections are con-

centrated; to whose best interests our time, our talents and our efforts are devoted—we feel no hesitation in saying, that there is cause for gratitude to God; there is ground for encouragement to intense and untiring action. Convinced that we are not wanting in means; and, that if the resources, which our church can command, were faithfully applied, it would eventuate in the accomplishment of the grand design in view.—you will permit me to lay before your readers a few points, which although before exhibited, have not been as generally attended to, as the peculiar relations and exigencies of the church imperiously demand.

It is well known that the spirit now generally prevailing in the church, is that of active zeal and earnestness in advancing her best interests. Her friends have felt the necessity of adopting a course of procedure, calculated to supply her members with the word of life, and of communicating, through various channels, such religious information as may have a tendency to encourage them in practical piety; in the cultivation of holy affections, and an unreserved submission to the will of God. Those efforts have generally been crowned with the most signal success. Still there is much undone: but we want help. Our members are numerous, and for the most part wealthy. We wish to enlist their energies in the cause. But this will only be effected by such who are not insensible to the claims of the church with reference to her members. Ministers therefore are obligated to take the deepest therein, whilst all the friends of our church are called on for aid.

Religious periodicals are, professedly, no inconsiderable auxiliaries in promoting the object now under consideration. The salutary influence exerted by such publications has been felt, and accordingly one was established by the Synod of Maryland and Virginia. This has been highly useful; many of its readers regard it as an invaluable medium of information respecting their church. It has been instrumental in calling into action the energies of many in behalf of our Zion: It has removed the prejudices of others, and, it is through it, that hundreds, who before were awfully ignorant of the church of their forefathers, are made acquainted with her character, and are now testifying their regard for her institutions by their aid in strengthening her walls. These facts demand the earnest co-operation of all our brethren. They are under obligations, the force of which they can never escape, to aid in extending the circulation of the "*Intelligencer*." It will become still more useful in future: Its improvement will advance with the number of its subscribers, whilst at the same time, its permanency will be secured. Considering the extent of our church, several thousand subscribers ought to be obtained. And thus will it afford cause of encouragement and gratification to the Editor, who, for his unremitted exertions in support of the publication, even amidst the cares and anxieties attendant on the discharge of many

professional duties, deserves the gratitude and claims the assistance of all his brethren in Christ. *Let them be united. In union there is strength;* whilst the motto of the destroyer is, *Divide et Impera.* SPES.

Rev. K's. Sermon on Sabbath Schools.

MR. EDITOR —I must ask of you to be indulged in a few remarks connected with the Rev. K's sermon, entitled "Christ blesses little children" from Mark 10: 13—14; recently preached before a Sabbath school in one of his congregations, and with a copy of which I have just been favoured. My object is not a review of the sermon itself, the merits of which are already far above any commendation my poor pen could give it; and which, after an attentive perusal, we could sincerely wish was in the hands of every Sunday school teacher and pupil in our churches, where its worth would be soon seen & felt; but to advert briefly to the manner in which this kind of instruction is viewed by our church, the attention it always has and still receives, and the unmerited charges which in this respect are often alledged against us.

The fact that the religious instruction of children has always been viewed by the Lutheran church, as an object of the first importance, is perhaps, through a want of correct information upon the subject, by many of your English readers, but imperfectly known. It is true it never has been reduced to that regular system which Sunday school instruction during the last twenty years has received; but with less systematic arrangement has always been a duty enforced by the authorities of our church; and since the reformation of Luther, whose many writings expressly for the benefit of the young, show that he felt the importance of this humble kind of instruction, it has always been binding upon every congregation in our connection to provide for the religious education of their children. In proof of this no more need be said than barely to advert to both the shorter and larger catechisms of this distinguished Reformer prepared professedly by this great & good man for the early instruction of children in the first principles of religion, and for the improvement of persons of more matured age and reflection. The fact too, that throughout the whole extent of our church in Europe, no teacher was in any way permitted to be connected with the education of children, who was not at the same time well qualified to superintend their religious improvement, is well known. So highly was this object viewed, that, in general not less than a whole day out of the six, independent of the Sabbath, was devoted to such instruction, based either upon the catechisms of the church, the sacred scriptures themselves, or familiar lectures upon both.

Nor is this only enjoined upon the teachers employed, but its actual performance is made the subject of the most rigid investigation by the superintendents, whose duty it is to see that this important object is not neglected. Of these excellent regulations every German Lutheran among us, who has received a part or the whole of his education in the land of his fathers, will assure us; and not a few have indeed been astonished to find that the same provisions upon this subject do not here prevail. Hence the fact, which has often been remarked upon with astonishment, that of the thousands who emigrate to this country, even of the very lowest orders of the German population, but seldom one is found who is not thoroughly versed in the first principles of the Christian religion, is not well acquainted with the whole nature and plan of salvation; and so familiar with the Bible, Luther's Catechism and Hymn book, and the immortal work of the pious Dr. Arndt, called his "*Wahres Christenthum*," which generally form their little library, as the school-boy is with his alphabet. Their conduct and duties they measure by the rules which the scriptures teach: They seek to "sanctify the Lord God in their hearts, having a good conscience;" and, unlike many Christians nowadays, who make high professions of godliness and yet are ignorant of the very first doctrines of the Bible upon which their religion is built, they are ready, according to the direction of St. Peter 3, 15, "always to give an answer to every man that asketh them a reason of the hope that is in them with meekness and fear;" and generally a reason so cogent and well founded that the vilest sophist cannot gainsay it. We cannot now dwell upon the great advantages of this mode of infantile instruction, but when we consider how important to our growth in piety and holiness and to our "holding fast the profession of our faith without wavering," is an intimate acquaintance with the principles and doctrines of the Bible, we should rejoice could it be said of us all as the Apostle said of his son Timothy—"From a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus."

But not only is the religious instruction of children made an object of such attention in our congregational schools, but every minister in a greater or lesser degree is bound to regard it as among his most important duties; and hence, even in our country, nothing has been more common than to find our ministers, especially when having the charge of only one or two congregations, (and no minister to be useful ought to have more) spending a part of the Sabbath, before morning service, in thus instructing the children and young members of the congregation; when either the catechism is explained, or familiar lectures given them founded upon it and the simplest portions of the scriptures. Nor can any one, at all acquainted with the Orphan House at Halle, the poor but good Frankish

by whom it was founded, the object it proposed to accomplish, and the asylum it actually afforded to thousands of children, where, besides countless other blessings, they were instructed in those things which made them wise unto salvation, and heirs of eternal glory,—every one, we say, acquainted with these facts, must discover that the pious education of the children of our congregations has always been an object of primary importance, and a duty binding upon every pastor and congregation. And were our churches in this country situated as they are in Europe, we should almost question whether the above mode of imparting religious instruction to the young would not be superior to the system which now prevails. Certain it is that if both methods could be combined and pursued together, the best mode would then be obtained; and accordingly without knowing it, we see that, in some extensive schools in the North, the above is the precise plan they are beginning to fall upon and approve; and for ourselves have no doubt but that it will soon extensively prevail.

By the above remarks, our object particularly was to show the light in which the pious instruction of children is viewed by our church, and the attention it has constantly received since the days of Luther himself.—Our adopted principle has been, that in proportion to the attention paid to this subject, will be the progress of religion, and the friends devoted to its support. At present, in our congregations, it is too true, we have much to complain of. Our churches and church councils, in an unpardonable degree, have overlooked this important matter. They have unconsciously here been folding their arms in repose, under a weight of responsibility of the most serious kind. Nor will their want of reflection upon this subject form for them any apology. The responsibility, great as it is, rests in its proper place; and our pastors and church councils will have themselves to see to it, how their conduct can be justified, and their skirts cleared from the blood of the thousands of young immortals who, by their neglect, perish in their sins. Every church member knows, that by the rite of Baptism the children of Christian parents are placed *immediately* under the care and guardianship of the church; which then becomes responsible, no less than their parents, for their spiritual interests, and must see that they are brought up in the fear and admonition of the Lord. But, ah, how little is the sacred duty regarded! How many here die in sin, who by proper religious instruction in the church, into whose membership by baptism they have been received, might early been made savingly acquainted with Christ, and adorned the doctrine of Jesus their Saviour in all things during a long life of usefulness. It is therefore here in infancy, in the nursery of the church, the work is overlooked, and the slow poison of death permitted to infuse itself into the moral veins and arteries of young immortals, which afterwards no physician

can remove. Here is the fountain which supplies the church, and is to make glad the city of our God: but alas, if this fountain continually send forth only wild and little waters, how can it help but poison and destroy? But, besides noticing the attention which the Lutheran church has always paid to the subject of Infantile Instruction, we wished to advert to the forcible manner in which our Synods have recently urged this subject upon the attention of their pastors individually, and their people generally; as well as add a few extracts from the interesting discourse above alluded to; every page of which is filled with encouragement to those thus piously engaged in bringing 'little children to Christ' that he may bless them, and which we are assured, from the impression made upon our own minds, will indeed be read with profit. But these our present engagements compel us to defer for a future communication

A Member of the Lutheran Church.

A Good Example.

A few weeks ago, Mr. Editor, while passing through the country I chanced to tarry for a few days with a respectable member of our church, who also holds in it the office of warden. Whilst freely conversing together, a young man of very ordinary appearance entered, and addressing himself to my host, Mr. E., asked for the subscription list of the minister, and adding, 'If I am not mistaken I subscribed the small sum of two dollars to his support, and suppose it nearly due; or if not due, still it ought to be paid rather before than after the time, which I now wish to do, and have my subscription renewed;' when the following conversation was commenced; and as my friend the warden, whom I soon discovered to be truly a changed and devoted man, informed me was protracted by himself, in order to test the piety and earnestness of Mr. P. who had now for more than two years been a worthy member of the church. The whole, as well as my memory served me, I entered upon my journal, and hoping it will be read with profit, extract it for your paper.

Warden.—Why, Mr. P. are you are anxious, at so early a date, to pay your subscription—it is not yet due?

Mr. P.—Being no longer engaged by my former employer, and living in a different part of the country, it is seldom that I return to this neighborhood; and as I am now here on a visit to my friends I would like to pay it. It is uncertain whether I shall be here again before the year is up, when it will be due; and consequently our minister be disappointed.

Ward.—I am pleased, Mr. P. to see you so punctual in your engagements, but it is not common to pay such subscriptions till the end of the

year; and should you be somewhat later it could not matter much.

Mr. P.—I know that it is not the practice to pay the minister till his year is up; but certainly the practice is both an *unreasonable* and *unjust* one.

Ward.—Why do you call it an *unreasonable* and *unjust* practice? your language is too severe.

Mr. P.—My language is not too severe. The practice is both *unreasonable* and *unjust*, when it keeps back from the minister his pay at the time it is due him, and ought to be received. At the close of each day I feel myself entitled to my pay for that day's labor; and no employer refuses to give it. But by our ministers the whole twelve month's service must be rendered before any compensation is received for the first month; which, by the time payment is made, has already been due eleven months; and consequently is kept back this length of time. But what is most distressing, often a very large family (for ministers in common with all poor men are not commonly without this blessing,) during this time must be supported; and we all know they have but little before hand for this purpose. In worldly matters such imposition would soon be exposed; but here where it is most out of place, it is most practiced.

Ward.—But how would your not paying up immediately greatly disappoint him.

Mr. P.—It is true, my small sum might not, but should all his subscribers, or only a considerable part of them do so, he surely would be greatly disappointed; and all are as much at liberty to do so as myself.—Besides, as our pastor must wait till the end of the year for his salary, and yet in the mean time live, he must either have beforehand a sufficiency to support his family during a whole year, which is not probable, or depend upon the credit given him till this period. These debts then will be due, & if he be disappointed in getting his expected salary, how greatly must it interfere with his arrangements; embarrass his circumstances—and, by distress of mind; destroy his usefulness as a minister.

Ward.—As you intend no longer to reside in this neighborhood; and cannot enjoy the services of our minister and church, why are you still anxious to continue your subscription?

Mr. P.—This, I confess, may seem strange in a young man, particularly, in poor circumstances like myself; but I have a good reason for it. Having as I hope been made, from a daring sinner, a child of grace, through the instrumentality of our minister; and by him received into the communion of the church, such has become my attachment both to him and the congregation, that I most cheerfully give my little mite for his support, which is by far too small, and for the general benefit of the congregation, that through the smallness of the salary, he may not be compelled to desert it.

Ward.—But why do you say the salary is too small ; our minister you must recollect has four or five congregations in charge, so that his support must be well provided for ?

Mr P.—As far as I can judge, it must be by far too small ; and cannot afford a decent living for any man, and especially when a family must be supported. His having four or five congregations is no matter, for if none of them pay him more liberally than ours, his whole income I repeat, is but a bare trifle ; so little, that for one, poor as I am, I should be ashamed to offer it to him. We as christians, surely are guilty of the greatest ingratitude. It is true, ministers must preach the gospel, being solemnly ordained thereto ; nor can they withdraw from it, for the Scriptures denounce a woe upon such as are appointed and yet preach not the gospel. But certainly, they are not bound to preach and labour for such as can repay their services liberally, and do not. “They that preach the gospel, must live by the gospel.” The sin therefore, lies at our own door, and I fear will be much greater than any of us expect. For my part, I feel I ought to do much more ; and pray my situation will soon allow me to increase the little mite I give to our pastor, and for the support and spread of the Bible, to what it should be.

Ward.—But you should feel satisfied at the amount of your subscription ; you are only a labouring man, and already your subscription is nearly half as much as the richest man’s in our settlement belonging to the church. Others are much more wealthy, let them do their part, and the church will be supported.

Mr P.—It is true, I am only a poor labouring man, dependent upon my daily work for my support. But though poor, my little subscription of two dollars is only a trifle, and much less than I should do. When I am regularly at my work in the shop, I can earn easily one dollar per day, this then is at best only the labour of 2 days out of 365 given to the Lord ; and if the Lord required the tenth of Israel of old, surely, what we give now-a-days is but a trifle. But we owe him much. God grants us daily health, the use of all our faculties and powers so that we can labour profitably ; enables us by industry to provide a comfortable living ; and as to myself, has preserved me from a course of sin and wickedness, which already has been the ruin of thousands, and was near ruining me ; but what places me under the greatest obligation to him, is that, by the preaching of his gospel, I was brought to see my lost and sinful state, and reform ; so that now, I am a member, though a very unworthy one, of Christ’s family, and have a good hope of everlasting life. When therefore, I consider of all these things, I feel thankful that, although poor, I can do so much ; but as I said, it is only like the poor widow’s mite, which the Bible tells us, the

Lord owned and blessed. As you remark, I know there are many rich members of the church who contribute but little more than myself, and yet they have valuable farms and lay up their thousands at the end of the year; but then, their sinning in this respect, their cold ingratitude—their unjustly withholding from the Lord his own, is no excuse for me to act in the same way. What they do will never clear my skirts; and as we must stand upon our own accounts at the great *day of reckoning*, I wish mine to be as straight as possible, that it may soon be added up and balanced. And, indeed! I should be very sorry to exchange it for many *perplexing ones* which I fear must be given in to the Judge, without knowing how they can possibly be reckoned out and settled. I fear on that day a great *gift at addition and calculation* will be very necessary, else the great Judge will not be able to understand the accounts, and decide them in his own way, I repeat it therefore, that no matter how our rich members do, I wish *my account* to be as plain and even as possible; and fear after all, plain and simple as it is, I shall have my share of trouble to make it out, have it passed and obtain the *order for my reward*. But as I am delaying too long, please to receive my little sum, mark my subscription paid, and renew it for the next year,

Such, Mr Editor, is the substance of the interesting conversation I had by chance the satisfaction of witnessing; and which as observed above, I set down as well as my memory served me. Indeed, I thought it myself, rather an unfair trial of the poor young man's piety and devotion to the interests of his master and church; for we ought not to be the means of temptation to each other, but rather guard, especially, our weaker brethren, against it. But what a lesson of reproof does it not speak to many of us? How does it address itself to those of us in the church, who possess the riches of the earth, and yet do but little more than this poor labourer for the prosperity of Zion, and for the support of those servants of Christ, who are commissioned to keep watch upon her walls? But the honest and pointed language of this poor, but worthy member of the church, needs not our comment to give it force. Like the poor widow of whom he speaks, mentioned Mark xii 42. though small, his offering was great in the sight of God and shall have its abundant reward.

A Member of the Church.

Second Professorship,

in the Seminary of the Evangelical Lutheran Church.

The Editor would ask the members of our Lutheran Zion, to remember, that the Directors of our Seminary, intend to call a Professor

most eminent for piety and learning from Europe, who, in conjunction with our present highly gifted Professor, will, under God, not only give a high standing to the Seminary, but in the course of a few years, fit men for the Ministry, who shall be armed equal to any uninspired men; for the cause of Jesus Christ. To realize the grand object in view, a number of members of our Zion have subscribed one hundred dollars each, in order to associate sufficient with themselves, to raise \$10,000. This sum would no doubt have already been subscribed, but no particular agent having been appointed, to call upon our devoted members, but few have been added. We deem it our duty to state explicitly and positively, that the project has not been abandoned, and that when the different Synods meet, measures will no doubt be adopted, to secure a fund, requisite for the complete establishment of the Seminary. The Editor has in view, to subscribe two hundred dollars, rather than that the church shall not have a Theological Seminary of the first order. He would have stated this earlier and subscribed accordingly, but as he has no wish to appear conspicuous, and when nothing is operated; and felt, as if more zeal ought to be displayed by many, to support the *Intelligencer*, the very instrument which is calculated to put our people *right*, he deferred making any declaration upon the subject. Thus much has been said now, in order to satisfy *some who are apt to see the mote in the eye of a neighbor*, that the Editor, if not forced out of the way, will not, after a service of twenty-one years, regard any exertion too great, which may be needed to promote the cause of his master, within the bounds of that Church, in which he received the first milk of the gospel and to which he has been regularly attached for thirty years past.

Since writing the above, we have been requested to inform our readers that "Two subscriptions of \$100 each, have lately been added to the list already given, by a friend in North Carolina, who does not wish his name to be mentioned." And, are there not many of our people, whom God has blessed with wealth--that take a deep interest in the church of their ancestors, and having it in their power, to place their descendants upon the most desirable ground, within this church, that will spare the sum required?

Miscellaneous.

We have with considerable expense, enlarged the present number, upon the entreaties of some brethren, who have promised to obtain additional subscribers. If a sufficient number are procured, to warrant it, the *Intelligencer* will appear for the ensuing year in this form. The

proposition, made in our introduction, it is hoped will not be lost sight of.

MISSIONS.

From the Survey of Missionary Stations under the American Board, which is contained in the Missionary Herald for January, the following paragraphs are selected:

BOMBAY.

Preaching.—No considerable change in the communication or reception of the truths of the Gospel has been witnessed at the station. The number of those who attend the Mission Chapel on the Sabbath is somewhat increasing; and among the hearers are some of the young females from the mission schools with their teachers. One of the missionaries visited about thirty towns and villages on the coast between Bombay and Goa, preaching the Gospel. In some of these towns no Christian missionary had ever been before.

The Press.—The edition of the New Testament, translated by the missionaries, and printed at the mission press in the year 1826, was soon exhausted; and in December last a second edition was in press, and was probably finished some time ago. School-books, religious Tracts, and portions of Scripture, have been printed, as the exigences of the mission and opportunities for circulating them required. More than *sixty thousand* copies of these were published in the Mahratta language, for the use of the mission, in one year, and *eight thousand* copies of similar books for the Society for Promoting Christian Knowledge, besides a considerable number of books in English for those Societies and individuals,

Distribution of Books and Tracts.—Besides one entire edition of the New Testament, and the other books previously published amounting to more than 75,000 copies, about half the Mahratta books mentioned above as printed in one year, were distributed before that year closed. During the tour through the towns between Bombay and Goa, 2,000 copies of Tracts and portions of Scripture were distributed to persons who received them with great eagerness. Tracts are given to those only who are able and promise to read them through. A general Tract Society was formed at the last meeting of the Missionary Union, consisting of the Missionaries of the Board, and of the London, Church, and Scottish Missionary Societies, by which the patronage of the London Tract Society is secured.

Education.—There were, by the last accounts, 24 free schools, containing 1499 boys and 86 girls: 114 of whom were children of Jewish parents. During the preceding year 934 entered the schools, and 840 left them. There were also 10 schools for girls exclusively, containing 380 pupils.—One woman, a teacher of a female school, lately died, commending her spirit to the Lord Jesus, having for some time previous declared her full belief in Christianity.

Missionaries to Africa.

Rev Messrs. Hencke, Salbach, Holtzwarth and Schmid, late of the Basle Theological Seminary, sailed from London, Oct. 11th, as missionaries to Acra, on the Gold Coast, in Western Africa, where there is a settlement of Europeans. About the same time, Messrs. Munro & Peck, sailed for Sierra Leone, and Mr and Mrs Marshall for the River Gambia, under the patronage of the Wesleyan Missionary Society.

It is interesting to see the standard of the cross erected at so many points on the borders of that vast empire of sin, which, we know, in due time shall be converted to Christ.

Beginning at the Northern shore of Africa, we find that all the principal towns, such as, Tripoli, Fez, Algiers and Morocco, have been occasionally visited by the Mediterranean missionaries, who have not failed to sow some seeds of Gospel truth, both by conversation and the distribution of the Scriptures.

Passing Westerly, we find in latitude 13 deg. 30 minutes North, a missionary station at the mouth of the Gambia, where the Rev. Mr. Dawson is labouring, and is now to be reinforced by Mr. and Mrs. Marshall.

A few degrees further South, is the English Colony of Sierra Leone; and in latitude 6 deg. 25 minutes the mouth of Mesurado River, where is located the principal settlement of the American Colony. In both these Colonies a number of faithful missionaries are stationed.

Acra, the place to which Messrs. Hencke, Salbach, Holtzwarth and Schmid are destined, is in latitude 5 deg. 31 minutes North.

Dr. Bruno.

We are indebted to a friend for the following interesting extract from a letter, dated Liverpool, May 10, 1828.—*Pandect*.

His (Lord Byron's) constant companion in Greece was Dr. Bruno; a physician who entered fully into the Deistical and Atheistical notions of Lord Byron. He was skilled in every branch of science and learning, and acquainted with almost all languages, and with the best authors in each language. He had been educated in all the mummeries of Italian popery, and in it saw an absurdity at which his whole soul revolted; he therefore looked upon religion as an artifice to keep in awe the vulgar. But the death of his beloved friend was a stroke to him which he could not bear. On surveying his corpse, he saw that all that scintillation of wit, all that strength of intellect, all that halo of glory which his admirer threw around him was wholly extinguished, and that forever, as regards this world. In a paroxysm of grief, Dr. Bruno

tore himself away from Greece, and retired to Geneva, there to endeavor to sooth his deeply wounded spirit. Providentially he fell into the company of an English missionary, who urged him to read the Scriptures, (the book of all others he had most neglected,) that he might learn from it resignation to the Divine will, in all its allotments. Thus reading and intercourse with the pious teacher at length brought Dr. Bruno to lay all his learning and attainments at the foot of the cross, and to determine himself to become a preacher of the gospel he had once despised. With this view he retired from the busy world, to hold converse with the Father of spirits, and to receive instruction in the momentous truths of Christianity. He is now actually set out on his return to Greece, there to unfold the banners of the cross, and preach Christ crucified, under the humble guise of a missionary, to his benighted countrymen. Well may we say, "What hath God wrought?"

Religious Intelligence.

A New York paper states that 21 Roman Catholic priests, have lately landed at that port from Europe, destined to settle in the Valley of the Mississippi; for the support of whom the Pope has this year appropriated One Hundred Thousand Dollars. The large sums which the Romish church silently and unostentatiously devotes to the propagation of her faith in this country, are in striking contrast with the active but comparatively unproductive efforts of other denominations. What other church in the world would or could appropriate 100,000 dollars a year to the promotion of her views in any particular section of this country? Perhaps no better field in all the world could have been selected by the Holy See for its object, than the Valley of the Mississippi. Immense in its extent, with, at present, a population equal to that of the whole territory of the United States fifty years ago, and increasing with the most unprecedented rapidity, there is no knowing what influences, in the changes of time, these silent movements may exert upon the general condition of that vast region.

Inhumanity of Popery.

A citizen of Charleston, S. C. states, in the Charleston Observer of that city, that in 1800, he was in New-Orleans, on the festival of the Nativity; that the procession commenced near the altar in the Cathedral, and the pretended image of the infant Saviour was carried out under a richly embroidered canopy. The procession was led by four soldiers with fixed bayonets. The citizen says, "I was ordered to kneel, but retreated two steps, and stood. The soldier, with his bayonet pointed to my breast,

ordered me again, with a threatening aspect, to kneel. I retreated two steps, and then fell on one knee, till the procession passed. I am morally certain, that unless I had thus far complied with their idolatrous worship, I should have been pierced through!"

Roman Catholics.

"It is said that this denomination is rapidly increasing by emigration from Europe, and in other ways. Large sums of money are annually expended by the church of Rome, in the erection of meeting-houses, and in the support of priests in America. The number of Catholics in the U. States was estimated, several years ago, at 600,000. If so, the present number is doubtless great.—[*Quar. Reg.*

Anecdote.

The following anecdote was related to us the other day, by a gentleman from Ireland:—Some years since, the minister of his parish being absent on a journey, his place was supplied by a stranger, whose discourses at first were mere moral essays. The elders of the church, who had been accustomed to feed on the "pure milk of the word," had no relish for the light trash now dealt out to them. They therefore, after consulting together, sent their new minister the following text of Scripture on a card—"Sir, we would see Jesus." The next sabbath they were delighted with a truly evangelical sermon from these words—"Then were the disciples glad, when they saw the Lord."—*N. Y. Ob.*

Singular Effects of Beauty on a Young Man.

Bishop Dupoy invited one day to dinner, two clergymen and three ladies; he noticed that during the whole repast, the youngest of the two clergymen had his eyes steadily fixed on one of the ladies who was very handsome. The Bishop, after dinner, when the ladies had retired asked him what he thought of the beauty he had just been looking at. The clergyman answered, "My lord, in looking at the lady, I was reflecting that her beautiful forehead will one day be covered with wrinkles; that the coral on her lips will pass to her eyes, the vivacity of which will be extinguished; that the ivory of her teeth will be changed to ebony; that to the lilies and roses of her complexion, the withered appearance of care will succeed; that her fine soft skin will become a dry parchment; that her agreeable smiles will be converted into grimaces; and that, at length she will become the antitode of Love." I never should have supposed, said the Bishop, that the sight of a fine woman would have inspired a young man with such profound meditations.

Christmas.

The first traces which we find of the observance of this day [in commemoration of the birth of our Saviour] are in the second century. The decretal epistles, indeed, carry it up a little higher, and say that Telisphorus, who lived in the reign of Antoninus Pius, ordered divine service to be celebrated, and an angelic hymn to be sung the night before the nativity of our Saviour. That it was kept before the time of Constantine, we have a melancholy proof; for whilst the persecution raged under Dioclesian, who then kept his court at Nicomedia, that tyrant among other acts of cruelty, finding multitudes of Christians assembled together to celebrate Christ's nativity, commanded the church doors where they were met to be shut, and fire to be put to it, which soon reduced them and the church to ashes.

Church and Theatre.

The following "Card," says the N. Y. Christian Advocate, is taken from one of our daily papers.

"*A Card.*—The joint Committee for the Oratorio take the earliest opportunity of informing the public, that Madame Feron will not sing at St. Paul's Church this evening, being prevented from her charitable intentions by circumstances connected with her engagement at the *Park Theatre.*"

Interesting to Drunkards.

The evils resulting from the brutifying and destructive vice, *intemperance*, have become so alarming in some portions of our country, as to render legislative interference necessary in order to shield the unprotected from beggary and pauperism. A bill is *now*, we understand, before the Legislature of North Carolina, which has for its object the relief of those females who are so unfortunate as to have *drunken husbands*. One provision of the bill is, in case the husband is squandering his substance by immoderate drinking and its attendant vices, "that all property that may thereafter be acquired by the wife, shall not be liable for debts contracted by him, but shall be secured to the wife for her support and that of her family. This we deem a wise and judicious measure; but since at the present day, there are females, who, regardless of public shame, the intreaties of friends, and the disgrace and misery they bring on their families, abandon themselves to this vice, would it not be well, when on the subject, to provide for the relief of those unfortunate husbands who are cursed with *drunken wives*.—[*Eastern Argus*.

Fatal Sport.

On Sunday last, as we are informed, a man by the name of Marsh, a resident of the village of Lewistown, in this county, was killed in a public house at that place, by a blow on the breast, given him in sport, for a wager of a glass of liquor, by a young man acting as bar-tender in the house: Several persons, it seems, were engaged in the *amusement* of striking each other, for the consideration above mentioned, when the deceased consented to receive a blow—it was given, and his being asked if it hurt him, he replied in the negative; but in a very short time fell and expired. An examination of his body was had before a coroner's jury, but no internal injury was perceptible. It is supposed the person who struck him, aimed his blow too low, striking him in the pit of his stomach, or immediately over the heart.—[*Lockport Courier*.

MORTUARY.

It has pleased the Wise Disposer of events to remove from this to "another and a better world," on Sunday the 22d of February last, several minutes after 12 o'clock, the Rev. Mr. JOHN F. MELSHEIMER, late officiating pastor of the Lutheran Church, in Hanover, Pa. He died of a pulmonary disease, at his new residence near Oxford, & had reached the age of 44 years, 8 months and 6 days. On the following Wednesday his mortal remains were interred in the cemetery of the Lutheran Church in that place, on which occasion the Reverend Professor Schmucker, of Gettysburgh, delivered an appropriate and truly eloquent discourse from Revelations, chap. xiv, 13—"And I heard a voice from Heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them."

The Reverend Mr Van der Sloot then, in conclusion, addressed the numerous assembly, in which he introduced the words of David upon the death of Jonathan,—"*I am distressed for thee, my brother Jonathan,*"—II. Book of Samuel, I chap. 26 v. and made a happy application of the words of the text.

The concourse of people from all directions, notwithstanding the inclemency of the weather, was really immense, and testified the unshaken friendship and affection entertained for the deceased, which his long and intimate intercourse with the community and his congregations had laid the lasting foundation for, and secured the esteem and regard of his numerous acquaintance. *Requiescet in pace.*

THE EVANGELICAL LUTHERAN INTELLIGENCER.

*Hier stehe ich, ich kann nicht anders;
Gott helfe mir! Amen!—LUTHER.*

VOL. IV.]

APRIL, 1829.

[No. 2.

Revivals of Religion.

Hitherto we have not said any thing directly, upon Revivals of Religion, believing that our accounts of the various successful operations of religious societies to extend the Redeemer's Kingdom, and to turn sinners from darkness to light, afforded ample proof that in general, the aspect of the Church is at this time much more favourable, than it has been during some preceding years. In our own church, there is beyond controversy, a *reviving spirit*, for the zeal and activity of our Fathers', had abated considerably among us. Our people were in some districts straying about, wholly neglecting the ordinances of God, and departing from the faith, once delivered to them. This lamentable state was in part produced, and certainly sustained for a time, by the rapid ascendancy which the English language obtained over the German, in which the public worship had been chiefly conducted.

How different the affairs of our Lutheran Zion now are, the pages of the *Intelligencer* have shewn. The church is not only constantly improved by an accession of members, but old and new members are every where found *on the increase*, who *walk not after the flesh but after the spirit*, and evince the fact not by mere professions, but by their works and deportment. And this is effected by the blessing of God, which has been imparted very particularly to the preached Gospel. Many other denominations, appear to be cheered by similar and in some instances, probably, by greater evidences, that Jesus who is God Jehovah, is at this time imparting great blessings to his Church, or, that he is now giving life to the seeds which have been sown for years, by his faithful servants.

To accelerate the improvement of the Church, various means are used. Some of these appear to be efficacious, and the public are informed of a Revival of Religion. Those who themselves have been turned from darkness to light, and from the power of Satan unto God, by the preached Gospel and the reading of the Bible, do not all comprehend the legality of all the modern means now used, and hence have silently observed passing events, and in many instances discovered, that Revivals of Religion are not the incontrovertible evidences of that conversion, which brings the heart to God. Hence, a great difference of opinion exists upon the subject among holy and pious men. As it is a subject of great importance, we rejoice that a correspondent informs us, that he will furnish us with a fair examination of it. We commence with his first piece, and to bring the subject fairly before our readers, we will add, the ideas expressed in the Gospel Messenger, published under the patronage of the Society, for promoting Christian Knowledge and Piety, and edited by the Rev. John C. Rudd, D. D.

Thoughts on Revivals of Religion.

No. 1.

The subject of revivals has become unusually interesting in our day. It has not only been much considered and weighed, but it has elicited much diversity of opinion. There are in the Christian Community, many, who consider them the glory of the Church, and as the tokens of the approbation of the ascended Saviour, with which in an extraordinary degree, he favours his Zion now. Others do not regard them in this favorable light; they view them as suspicious at least, and often dangerous; as no evidence of the presence of the Holy Ghost—or the diffusion of real religion. With such the terms are associated with enthusiasm and hypocrisy; with extravagant excitement of animal feeling, and contemptible displays of pretended sanctity. If revivals were not encumbered with difficulties; if the case were a plain one so that hostility to Christianity was evidently displayed in condemning them, it would be considered superfluous to take up the subject. It is not so. They may be misunderstood by very conscientious Christians, and by such they are certainly sometimes undervalued. In undertaking to advocate them, it will be our aim to be candid; to support what is true—to separate, if we can, the precious from the vile, to shew that there is that which is good, though it may be mingled with evil, and that if in some instances, the evil predominates over the good—an objection lies not against the

thing, but against the process by which it has been produced. Further—the desirableness of such a state of things, as is denominated revival, will be shewn, and an attempt will be made to exhibit, what is to be done on our part to produce it. It is conceded that the phrase revival of religion which is now so generally employed and understood is not the most happy. It certainly is not applicable to that which is the prominent matter in the most important religious works. The awakening and converting of impenitent sinners, cannot strictly be called a revival of religion, because, that could not be revived which never existed. When it is considered, however, that at the time of the existence of such a state of things, Christians who have been cold or lukewarm, unfaithful and conformed to the world, are stimulated to greater zeal and devotedness, and to the warmth of their first espousals, it is to them plainly a revival, for they commence again to live. As the progress of religion, amongst ungodly men, is ordinarily preceded by an increase of the piety of ministers and of the church—the terms revival of religion, though they do not express every thing that they are intended to designate, are not so inappropriate. By a revival of religion, we mean an augmentation of piety in those that have been pious, and the production of it in those that have not. If in a Christian Church, one disciple be aroused to more spirituality and zeal, and one child of the wicked one become a believer in Jesus, a revival has taken place—a small one it is admitted; but the essence of the thing has been produced. Multiply the numbers and you have what is more generally considered as a religious revival.

The settlement of this question we consider necessary, because, many of the opponents of revivals do not appear to understand what is meant by them. They have something in their minds, a creature of their own fancy, and against this which has no advocacy with them whom they oppose, they wage an exterminating war.

A revival with us is plainly this—bad men become good, good men become better. Whenever the wicked forsake their ways and the unrighteous their thoughts, and turn unto the Lord—whenever the prodigal returns to the habitation of his Heavenly Father, a revival has taken place. The work is more complete when many such wanderers return, particularly, if at the same time, others who have received Christ as their Master, commence to walk more worthy of the vocation wherewith they were called. That such revivals can take place, that they have occurred frequently, can be established by the most indisputable evidence. We reserve for another number the prosecution of this subject.

NEANDER.

Revivals of Religion.

On this as on all other subjects, it is not wonderful that there should be diversity of opinion. The best method to be pursued for inducing men to pay an increased attention to the momentous interests which await them in the world to come, will be a matter of question with those who feel the magnitude and the sanctity of the Christian Faith. While we have, as we sincerely believe, a fervent desire for the revival and extension of pure and undefiled religion, we have not believed that the favourite measures of many for producing excitements are the most permanently useful, and the observation of every day confirms us in the opinion that we have not reasoned upon erroneous grounds. That there is good done often by these periodical excitements we have never doubted, but that they are objectionable we do most solemnly believe. And why should the declaration of this opinion subject us to a severe censure any more than the avowal of our belief of any other point connected with Theology? Because we believe in the necessity of faith in Christ, as the great atoning sacrifice for sin, and in the indispensable importance of a renewal of the heart by divine grace, should we be censured by those who do not hold to these doctrines? We know that it has been deemed even dangerous, to venture upon the business of doubting the expediency of adopting the methods of reviving religion which are highly popular with many people; still we may be allowed to express our fears, that the present popular arts for producing revivals of religion will be found to fall very far short of the permanent good effects which they promise. The following is taken from the Editorial department of the Baptist Register published at Utica.

“REVIVALS.—Much is said about revivals at the present day, and, blessed be God! something is doing too, among the people, here and there, by the Holy Spirit, as we are weekly called to record. But we fear there is a great deal of talk and outside zeal, where there is little that Heaven approves. To talk to others about a revival, and urge praying for a revival, with hearts as cold as stones, and with a deportment in the world, marked by carnality, and folly, and tricks, and chicanery, and circumvention, and slippery equivocation, and an insensibility to the wants and distresses of our fellow creatures, is mere mockery. Let us examine our own hearts and our own lives, before we prate too loudly about a revival. A man appears very awkward, who affects to be fashionable, with a coat out at the elbows, and shoes out at the toes.”

Are we not justified in our opinions when we find the warm friends of the Revival system, expressing their fears that in this system "there is a great deal of talk and outside zeal where there is little that Heaven approves?" Is it true, as they state, that there is with those who are busy in forwarding revivals, much of "carnality, and folly, and tricks, and chicanery, and circumvention, and slippery equivocation, and an insensibility to the wants and distresses of our fellow-creatures." What a fearful exhibition is there given of the religious character, of those who are employed to promote the religion of our Divine Master! We hope for the honor of our common faith, that this may be put down with those many extravagancies which are produced by an over-heated zeal. Evangelical holiness will then be most effectually advanced when every friend to piety and every believer of the Gospel, shall make it his own deliberate, his daily and unostentatious aim to adorn his profession, by a careful attention, not only to the exercises of the Sanctuary, the use of all the means of Grace, and the observance of private meditation and prayer, but to all the particulars of public and social duty. This would repair, to use the rather quaint language above quoted, the holes in the "elbows of the coat," and in the "toes of the shoes."—[*Gospel Messen.*

John Francis La Harpe.

(Continued from 14th page of our last.)

The Editor of his posthumous works, Mr Petilot, makes these pertinent observations in reference to this subject. "The enemies of La Harpe," says he "were obliged to admit that the talents subsequent to his conversion had gained new strength, even at an age when the powers of the mind are more likely to retrograde than advance, now, it is certainly against the nature of things, that hypocrisy should ever improve the talents or taste of an author. In La Harpe, has been furnished, an additional proof of the justness of Lord Bacon's remark, that a superficial acquaintance with philosophy, has a tendency to lead from religion, but a real well-founded knowledge leads back to her." He was however, soon persecuted by the enemies of truth in every way they could devise, and experienced that "all that would live godly in Christ Jesus shall suffer persecution," 2 Tim, 3, 12. but he was undaunted and had the fortitude to expose and refute every thing he had written against religion, thereby showing the futility and criminality of his former principles.

The troubles and misfortunes in which the recollection had whelmed his native country, awakened his deepest concern, and he endeavoured by his writings, and other political means, to arrest the demon of discord, and restore tranquility; but soon found that all his exertions would be in vain, unless he struck at the root of the soil, unless he could in the first place expose in its true nakedness, and exterminate that spirit of infidelity which still vaunted itself under the name of philosophy.—On which account he commenced in the Lyceum, a course of lectures on the philosophy of the Eighteenth century. The commencing of these, which unfortunately are all we have, show clearly his astonishing judgment and skill in stripping a splendid sophistry of its glittering tinsel, and, give reason to believe that had he continued these lectures, his principal blows would have been directed against Voltaire and Rousseau.

But new troubles broke in upon him, and to avoid losing his life in the pestiferous swamps of sinamary, he was compelled to accept an asylum of safety which friendship offered him. Here however, he did not waste his time in complaints against his enemies, but on the contrary, offered up many a fervent prayer in their behalf, enjoying in himself a rich portion of peace and spiritual comfort. On his subsequent return to Paris, he was attacked by a mortal sickness, during which his resignation was truly christian and worthy of a man born of the spirit. The evening preceding his death, his friend M De Fontanes* was with him, and went to his bed side just as prayers were read for the sick, turning round, the dying man extended his emaciated hand, and said "O my friend how I thank God that he has preserved my spirit free and unclouded, and enabled me to feel how beautiful and comforting this is." On the following day he yielded his spirit to him that gave it. In his will, he desired M De Fontanes, M De Chateaubriand, and several other friends, to remember the attachment that had so long been cherished amongst them, and concluded with these words, "O that the divine doctrines of the Gospel were universally acknowledged and adopted as the only true guide to salvation." In a codicil he once more declared his principles of faith, renounced every thing contained in his writings that was contrary to these principles, begged those whom he had ever offended to forgive and sincerely forgave those who had injured him. His mortal remains were attended to the grave by the most distinguished literati of France, and M De Fontanes in behalf of the institute, delivered an obituary Address, in which he lamented that this great writer should have died just at a time, when owing to the extraordinary events, and the new field in

* Subsequently under Napoleon Provost of the University, and since a peer of France.

which he had been engaged, his talents were so much improved and his usefulness so much extended.

After this short sketch of La Harpe's life, conversion and end, it may not be improper to add here the following fragment, written by him, after that important change which caused him to direct his eyes from this to a better world.

* * * * * A man was so unfortunate as to neglect during forty years of his life, the laws of a God whose existence he acknowledged, and to deride the sacred doctrines which that God himself delivered to man. But by a miracle of mercy this God moves him instantly through the instrumentality of his word, the reading of which he had so long neglected, his spirit is illuminated and his heart engaged. The veil drops, and feeling as a christian, he is constrained to acknowledge that his whole life even in the sight of man, has been one continued scene of criminal aberration. He directs his eyes to Heaven, and compares his hardness of heart with the goodness of God that delivered him from it, and promises him still to be gracious, provided he rely on God's mercy alone, and serve him with sincerity. His reason however stumbles, he cannot conceive how he should be forgiven, who feels himself so unworthy of forgiveness. When he reflects on the justice of God, he almost despairs of his mercy, but the Gospel informs him, "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3, 16. and then he can comprehend the inexpressible mystery, which, although his blind proud reason rejected, now penetrates the inmost recesses of his humble and contrite heart. He believes, because he loves; he believes, because he is grateful; he believes, because he feels the goodness of his Creator, which abounds most when the creature is sunk into the deepest misery. O my God, all thy mysteries are mysteries of love, and for that reason divine. Man would not have acted thus, it is too exalted for him; God alone could say it, for he alone could accomplish it. Ingratitude is the source of man's unbelief, and he is ungrateful because he is blind. O thou my God, who so loved the world, open thou the eyes of the blind and quicken the ungrateful.

A consideration of the marvellous manner in which God guided La Harpe, affords matter of consolation. Nothing so much afflicts the believer, who possesses the peace of Christ, as to see so many of his fellow-mortals devoid of that peace, and consequently of true happiness, whose hearts are full of prejudice and enmity against divine revelation. But such examples as that of La Harpe serve to quiet his fears and comfort him. La Harpe had more prejudices than any other; his road was a

dark one; he was further from God than any of them, yet he was brought to bow the knee to him on whom he would not believe, and constrained to exclaim "my Lord and my God," John 20, 28. Therefore, let no one despair, neither of another nor of himself. All, all may experience grace; not forgetting the words of our Christian hero. "It will be said who has transgressed more than he? and yet, God took compassion on him, whom therefore should he not compassionate"?* Nor the words, of the Apostle, who was before a blasphemer, and a persecutor and injurious; "But I obtained mercy, ———— that in me first, Jesus Christ might show forth all long suffering, for a pattern to them which should hereafter believe in him to life everlasting! Thes. 1, 13, 16. O that many who are in doubt and unbelief, might, like La Harpe, apply themselves to reading the word of God with humility, and sincerity of heart and like him, be thereby enlightened and converted.

A LAYMAN.

Series of Letters, by the Rev. B. Kurtz.

NO. 8.

Hamburg, June 19, 1826.

DEAR BROTHER SCHAEFFER:—

Protected by the Providence of a wise and merciful God, and delivered once more, from the threatening billows of a raging and tempestuous ocean, I have at length reached the continent of Europe, and been permitted to set my feet on German soil.—Having spent nearly two months in London—the queen of cities and grand emporium of the world, during which time, as you will recollect, some trying perplexities befel me, whereby however, my confidence in God, was in the issue as powerfully confirmed as it had been in the onset severely tested; I embarked in the British ship, Thetis, Capt. Rutherford, for this city, and arrived here in safety the day before yesterday.

The cabin accommodations on board an English merchantman, are, no better than those afforded by a similar vessel of our own country, and perhaps not even as good; for however the British may, in many respects, transcend all the rest of the world, I have no hesitation in saying, that in relation to the building and management of ships, they are in our rear. Our merchant-vessels are usually more elegant, more judiciously planned, and the cabin presents more comfort; and above

* Words of La Harpe.

all, we can outsail them. I had therefore not progressed far in the *Thetis*, before I cordially regretted that I had not taken my passage in the Steam-boat plying between London and Hamburg. But travelling for the benefit of our Seminary, and anxious to economise in behalf of that institution whenever an opportunity offers, I considered it my duty to deny myself the comforts and pleasures of a Steam-boat passage, when I had ascertained that a saving of five guineas (25 dollars) could be effected by it. But when a man resolves to make a voyage in an ordinary trading vessel, I would advise him by all means to take with him an exhaustless stock of patience, to prepare for discomforts, uncleanness, vexations, nauseous sickness or *squeamishness* as it is termed, &c. &c. to set out with a determination not to lose his temper or get out of humor at any thing that may transpire. A nervous, punctilious, fastidious and fretful person, is a miserable subject for a trip on the Atlantic.

My voyage across the German Ocean was tedious and unpleasant, lasting 12 days,—within 8 days as long as that from New-York to Liverpool! During the first two days we were completely becalmed, afterwards the capricious wind was provokingly adverse, and towards the close, a tremendous gale blew up, so that we actually entered the Elbe in a violent storm, and were wafted or rather vehemently driven up the river in spite of opposing billows, at the comfortable rate of 9 or 10 knots per hour. At the commencement of the voyage I occasionally amused myself with fishing; and strange to tell, literally realized even in the North Sea, the truth of one of Dr Franklin's sage apothegms, viz. "that a silver hook is the best to catch fish with;" for after toiling for some time in vain, the Captain suggested, that if I would punch a hole through a piece of silver, say an English shilling, and then fasten a strong line to it, I should probably "get a bite:" I immediately adopted his plan, and the silver, twinkling through the water, invited the unwary fish, and almost every draw-up, brought me one of the finny tribe.

In passing up the Elbe we had Hanover, belonging to the King of England, on our right, and Holstein, one of his Danish Majesty's German provinces, on our left. Both these countries along the river are low and flat, and seem to invite the Elbe to forsake its accustomed channel and overflow its nether borders. The adjacent country at this moment, bears marks of a recent inundation, which, I was told, had filled the neighborhood with consternation, and spread death and destruction as far as its influence extended. Still however, both sides pre-

sented a cheering aspect, and were beautifully variegated with houses, country-seats and pleasant-looking villages; and in every one of these villages, a spire is seen penetrating the clouds; indicating that each is furnished with a public place of worship, and that in this respect the people are highly favored. Upon making some inquiries relative to those churches, the Pilot, who had come on board a short time before, remarked: "They are nearly all *old* Roman Catholic chapels—the people in this country don't build churches any more—they were formerly religious, but now they have so many high schools, and they are so learned, that they like to live best without religion." By the by, these pilots are a singular class of beings: rough and menacing in their exterior, like the element they live on, they venture out even in the most stormy weather, cruise in their little barks fearless of danger, in search of vessels to pilot into port. But though reserved and even repulsive in a calm, and boisterous and utterly regardless of all etiquette in a storm, they never fail to prove the most welcome visitors that come on shipboard. Their appearance is always an evidence, that *land*, a word, which after a voyage is so delightful to the ear, cannot be far distant, and taking command of the ship, she is safely guided into port, amid the shoals and rocks which the weary and less experienced Captain, could not so well guard against.

It is impossible to describe the emotions that thrilled through my soul at my arrival at Hamburg. Though the distance from London is but small, and the intercourse between these cities so very great; yet the general appearance of things—the costume, particularly of the lower orders, the manners of the people, the way in which labour and business in general is performed, and almost every thing else, is so totally different from England, and our own country; that astonishment took hold on my mind, and held it captive, until "tired nature's sweet restorer," came to my relief, and by closing up the avenues to the "inner man," and wrapping my reflections in oblivion, furnished to me a respite from an intensity of feeling, no less exhausting in its tendency than it was absorbing in its nature.

The next morning, a new train of ideas suggested itself. Looking out of the window from the third story of a spacious hotel, and perceiving the people walking to and fro in the beautiful street called "*Jungfern-Steig*," which on one side is lined by a splendid row of superb dwellings, and on the other, faces the river Alster; & above all, hearing them male and female, children and parents conversing with so much volubility and fluency; in the well-known, energetic, and infinitely flexible language of my forefathers, I imperceptibly indulged in a revery, from which I did not awake, until aroused by a servant, who came to inquire

whether I was ready for coffee. Here, thought I is the land of my ancestors—here at this very city my grandfather, educated at the far-famed University of Halle, under the immediate eye of the immortal Franke—embarked nearly one hundred years ago, as a Missionary for the wilds of the western Hemisphere. Here also, is the land of Frederick, at once the pride and the reproach of Prussia; of Napoleon, alike the boast and humiliation of France—of Luther and Melancton, each in himself an host, and yet necessarily united in order to constitute a whole, and accomplish the stupendous designs of Jehovah. Here, in Germania's principalities lived and flourished, a Gellert and a Klopstock, a Hoffman and a Stahl, a Mosheim and a Michaelis, a Spener and an Arndt, a Kepler and a Herschel, a Schiller and a Goethe, a Kneller, a Handel and a Pleyel—a Reinhard & a Heerder, a Less and a Lessing—and countless others to whom every department in the whole Cyclopoedia of art and of science is indebted for greater improvement and accession of light than have characterised any other country in the world! But it is time to restrain my feelings, and to turn to a subject of more general interest.

Hamburg is one of the four remaining free Hansa, or Hanseatic cities of the ancient league. Subject to neither King, Prince nor Nobility; it contains only *citizens, inhabitants* and *servants*. It is not lawful for any citizen to have himself ennobled, and every stranger who wishes to become a citizen, must renounce all pretence to and all claim on nobility. The particle *von*, synonymous with the Holland *van*, and French *de*, so very important in the interior as the sign of nobility, is of no more account here than it is in the United States. The merchant however claims the first rank, because of his wealth, the learned professions the next; these are succeeded by the more respectable & rich class of mechanics and shopkeepers, and the scale of gradation closes with day-labourers, and wheel-barrow-men, who assume as much importance and speak with as much freedom as the same order of men do in our own country. The famous *Basedow* once gave a small sum of money to one of them, who receiving the gift, gratefully asked his benefactor what was his name? "I am the great Basedow!" O Heer! (replied the wheel-barrow-man, in the low German dialect,) so groot is he doch nick, wi heft hier groe-tere Kerls, ashe!" that is—O Sir, you are not so great for all, we have greater fellows here (in Hamburg) than you are! Before I however proceed any further in my description of this city, I must notice it in particular, as a *Hansa-town*; and as many are altogether unacquainted with the *Hanseatic-League*, a brief sketch of its history, I should suppose, cannot fail to prove interesting.

Towards the middle of the 13th century, both sea and land were over-

run with robbers. The trade of Germany of course was subject to many inconveniences, and losses, especially after the merchants were no longer permitted by the Princes to protect it with an armed force. Hamburg and Lubeck had a formidable enemy in *Waldemar*, King of Denmark.— This circumstance and a wish to restore a safe navigation on the Elbe, and uninterrupted trade on the public highways, gave rise to a compact between those cities in the year 1241, by which they entered into a neutral obligation to defend themselves against any assault of their enemies.— Six years afterwards the city of Braunschweig, (Brunswick) joined this compact, which on account of its being a place of deposit for the former cities, formed a valuable acquisition to the league. From time to time, other cities and towns attached themselves to the confederation, until the number amounted to near 100. This league was called the *Hansa*, the true signification of the term is—“a compact formed for mutual assistance.” In the year 1260, the first convention of the *Hansa*, was held in Lubeck, which at that time was the principal city of the whole confederation; and not long after four extensive commercial establishments were founded in foreign countries, one of them in London. In the 14th century the league had increased in wealth and power to such an extent as to give it an alarming political importance. The design was now publicly and distinctly professed and declared to be “The defence of commerce and trade, both at home and abroad, the monopoly of the traffic of the whole world, and the maintenance and enlargement of the privileges already guaranteed by Kings and Princes.”— The *Hansa* supported and controlled an army, and a navy, and in process of time, even Sovereigns were dependant upon it. The internal trade between themselves was extensive and a source of immense profit, and there was not a place in Europe of any importance in a commercial point of view, which was not made tributary to it, and thus by its immense power and wealth, it was enabled to wield unlimited control over land and sea. *Erich* and *Hakon*, Kings of Norway, were subdued— King *Magnus* of Sweden was deposed, and Duke *Albrecht* of Mecklenburg was exalted upon a throne by the *Hansa*. Anno Dom. 1428, it equipped and sent out a fleet of 248 vessels against Copenhagen. England, Denmark, and Flanders recognised its authority, entered into treaties with it. But as *nulla potentia est longa*, so the power of the mighty League, having reached its zenith, began to decline. Peace having been restored on land; the Princes having learnt to appreciate the advantages of commerce and trade, and commenced building navies of their own; the inland cities attached to the League, having discovered that those lying along the sea coast, enjoyed superior advantages; the seaport cities no longer able to command the commerce on the Baltic, and many

of the towns in the interior having been subjected to the neighbouring Sovereigns; and above all, the new world being discovered, the Hansa began to totter, and its decline was as rapid as its rise. In the year 1630, the last Hansa Diet was held at Lubeck, and the only remaining cities, that were willing to continue and renew the compact, were Hamburg, Lubeck and Bremen. Anno Dom. 1810, they were subdued by Napoleon, and incorporated in the French Empire, and having been since emancipated, their existence as Hanseatic cities continues. Frankfort on the maine, is also enumerated among the Hansa towns.

Hamburg is a large, bustling city, beautifully situated, on the north side of the Elbe, and extending about three miles down the river, to the point where the navigation of the river is swallowed up in that of the sea. In respect of wealth and commerce, it must be ranked among the first cities in the world; like a bee-hive or an ant-hillock, it compresses the greatest possible industry within the narrowest conceivable limits. Even Berlin and Vienna scarcely present as much hurry and commotion, and while Leipzig & Frankfort on the maine, have their *annual* fairs, (Messen) it may be said that Hamburg has its *daily* fair.— Within a circumference of a few miles, it embraces 130,000 inhabitants of whom from 6 to 7000 are Jews. Its jurisdiction extends over six square (English) miles, and whilst its revenue amounts to the respectable sum of 3,800,000 marks Banco, a public debt of 80 millions incumbers its finances.

No stranger, I presume would be willing to hazard his reputation by reporting Hamburg as a *handsome* city; to me it appeared to be the very reverse. The *Alster* and *Bille*, flowing into the Elbe at the city, constitute it a peninsula. The streets, with the exception of Ladies-walk, New-wall, Admiralty, and Stoneway, are narrow, crooked, dark and filthy, very much like most of the other old Gothic towns of the continent. There are no sidewalks nor causeways, for foot-passengers, and being roughly paved with round stones; walking is painful and fatiguing, and in addition to all this, a person is continually in danger of coming in contact with wagons and carriages, and above all, with a peculiar kind of wheelbarrows which abound in the neighbourhood of the wharves, and are used for conveying baggage and articles of trade. I was often astonished at the immense burden which a single man was able to wheel on this large clumsy vehicle. The climate is cold & damp, the air highly charged with coal, and turf smoke, and in every part, the olfactory nerves are continually distressed by the most disagreeable odour. In allusion to the weather, an Englishman once observed to me, "Though there is neither king nor palace in Hamburg, as in London, yet Æolus holds his court here, and dense vapors and eternal fogs hover around his

throne;" nearly two days out of three are cloudy and rainy. One of the streets is called *Poor Sinners-street*, another, *Devils-ditch*; but these are fine parts of the town compared to *Rose-street*, and *Lilly-street*, the former being one of the filthiest and most unsavory places in the city, and the latter remarkable because of the vermin that animate it in the summer season. At dusk the gates of Hamburg are all closed, afterwards every passenger in the city must pay entrance money, until 12 o'clock, when the gates are barred, and no one is allowed to pass through on any terms until day-light.

Hamburg is remarkable for its hospitality, and a respectable stranger will receive as many invitations to dinner and supper as he will feel disposed to accept. Banquet succeeds banquet, and one card of bidding and of ceremony presses close upon another, for weeks in advance. In rich families, they repair to the dining table at 5 o'clock, and only the ignorant and the poor are so unfashionable and vulgar as to make the time appointed by nature, (12 o'clock) the dinner hour; nor has any city more luxurious materials to feast upon than the Hamburgians. The Elbe furnishes salmon; the North Sea, oysters and lobsters; the Baltic, haddock; Holstein, beef; Lunenburg, game; Westphalia, hams,—their ships supply them with caviare from Russia; turtles from West India; delicious fruits from the South; and wines from Portugal and France. Where is the epicure that would not be satisfied with the Hamburg market? verily there is *intemperance* in eating as well as drinking, the former, one of the besetting sins of Hamburg, is perhaps not less beastly and destructive to mind and body than the latter.

The principal public buildings of this city, are—St. Michael's and St. Catharine's Churches, the Senate house, (Rathhaus) the Exchange, Bank, Armory, &c. It also has a City Library, a Commercial Library, a Gymnasium, Navigation School, a famous Orphan Asylum, &c. &c. In St. Michael's is to be seen the celebrated altarpiece executed by *Tisch-bein*, and representing the resurrection of our Lord, and the guard falling to the ground, overpowered by the refulgent lustre surrounding the rising Saviour. St. Peter's Church is crowded with the monuments, images and paintings of the olden time. The protestants of Europe do not entertain such an inveterate antipathy to paintings, &c. in their churches, as those of our own country; there is scarcely a church to be found, that is not decorated with some of the first specimens of the pencil or the chisel; and yet, protestant Christians here, are as perfectly free from every thing like supersitition and image-worship, as the most rigid and decided Scotch dissenter can possibly be.

Hamburg has produced many distinguished literary men, among others, it was the residence of the celebrated *Klopstock*. It is not un-

common to see mottos embossed or painted on the houses in Germany; that over the door of the dwelling, formerly occupied by Klopstock, is "Die Unsterblichkeit ist ein grosser Gedanke," *Immortality is a lofty, (a grand or august) idea*, and his statue, admirably executed, adorns the public reading room of the city. The immortal author of "*the Messiah*," whom Mad. Stael, did not scruple to call *le David du nouveau Testament*, was interred at Ottensen, in the suburbs of Altona, and his ashes co-mingling with those of his Meta, (Margareth) whom he loved so tenderly, and who in turn, was loved by her almost to distraction, are covered with a marble slab, shaded by a linntree; the simple and appropriate inscription is, "Saat von Gott gesaet dem Tag der Garben zu reifen," *Seed sown by God to ripen for the Harvest*.

To the King of Denmark and the Grand Duke of Baden, must be awarded the honor of having saved this distinguished writer from the *poetic death* of Cervantes, Milton, Buttler, and others, for, by pensions granted by them, he was preserved from starving. He was highly honoured in his death, as he had been while living. The immense concourse which assembled to pay him the last tribute of respect, moved in sad and silent procession, amidst the heavy tolling of all the bells and the solemn notes of muffled instrumental music, towards the adjoining city of Altona—more than one hundred carriages followed the corpse; all the literary productions of the illustrious deceased, together with a crown of laurel were laid on the costly coffin, mourning colours floated from the masts of the ships, ambassadors and foreign ministers participated in the melancholy ceremony; the magistracy and military of Altona, received the procession at the borders of their city, and a numerous assembly of maidens, robed in spotless white, strewed flowers over the grave, and chanted in strains, melodious and almost super-human, the inimitable ode, "IMMORTALITY!"

Having in spirit, followed Germania's *Milton* to the tomb, and seen him deposited at the side of his once affectionate and exquisitely tender and amiable *Meta*, who almost adored him while alive, I shall now take my leave of you, reserving for my next, what yet remains to be said of Hamburg. May the Author of life, who sanctified the grave by his own death, raise us all at his appointed hour, to a blissful and glorious *immortality*!

Affectionately,

BENJAMIN KURTZ.

Evangelical Lutheran Synod, of South Carolina.

We have just received the minutes of our Synod, in the state of South Carolina, which held its sessions at Charleston, in November last. We

hasten to lay before our readers, such extracts as may be interesting, & several documents which accompany the minutes.

The Synod was opened on the 20th November, by the Rev. C. F. Bergman, who delivered a discourse, from 2 Cor. 4, 7. The officers were then elected for the ensuing year, viz :

Rev. John Bachman, *President*.

“ C. F. Bergman, *Secretary*.

“ Godfrey Dreher, *Treasurer*.

Rev. G. Dreher preached at candle-light. Text—1 John, 3, 1.

A number of petitions from vacant churches were presented, and different Ministers appointed to visit them occasionally, until they can be supplied with Pastors. Five hundred and twenty-nine dollars were received from different churches for Missionary purposes. Two hundred dollars of this sum were received from our Lutheran sisters in Charleston. During the last Synodical year, there were baptized by ten of the Ministers present, 420 children and 48 adults, admitted to membership 199, and to the Lord's supper 2012, and 109 were buried.

The 2d Thursday in August is recommended to be set apart as a day of prayer and supplication, for the prosperity of our Zion and the more extensive diffusion of religion.

This Synod recommends the formation of societies in the respective churches within its jurisdiction, to afford facilities to young men, who may be desirous of preparing themselves for the Ministry. And, that Sunday Schools be generally organized, is earnestly urged.

On the 23d, the Rev. Mr. Mealy delivered a discourse from John 15, 13—after which the Lord's Supper was administered. On the 24th, the Synod, having disposed of all its business, adjourned to meet again at Savannah, Georgia, on the 20th of November next.

It is evident, that great harmony prevails among our brethren in South Carolina, and that great efforts are made to promote the cause of our Lord, whilst all appear much devoted to our beloved Zion.

The address delivered by the President of the Synod, and the report of one of their Missionaries, will, we feel assured, be read with much interest by every devoted disciple of Jesus, and we trust, excite those that have earthly possessions, and the cause of Christ at heart, to make every effort to bring more laborers into the wide and extensive field which is now open before us. No denomination calls louder for an increase of faithful Ministers, than the Lutheran.

ADDRESS,

delivered at the opening of the Synod, by

Rev. JOHN BACHMAN, *President*.

Dearly Beloved Brethren,

FAVORED by the smiles of Providence, we have again been enabled to

meet each other and to engage in the consideration of the important duties that are connected with the welfare of our venerable and beloved Church.

We have abundant cause of thankfulness that God has extended to us so many blessings, and, in particular, that his loving kindness is still continued towards the Church of our faith. That, amidst all our discouragements, there is rather an increase than a diminution in the number of our Ministers; that new laborers are coming into the vineyard; that new congregations are forming, and new churches erecting; that a few of the waste places of our Zion are beginning to be built up, and that the Father of all our mercies is daily opening the way for a continuance of our usefulness among our brethren of mankind. We solicit your kind attention, whilst we communicate to you such information as we possess, with regard to the state and wants of our Church in those portions of our common country, that are included within the bounds of our Synod.

Since we last assembled in Georgia, no event of a melancholy character to our Church, has occurred among us. Although two of our number, in consequence of age and infirmity, are prevented from meeting with us at this time, yet a kind Providence has still spared them and us to our people and our families.

Shortly after our last meeting, I complied with the request of the Synod, and wrote to the only congregation in our connexion where differences existed, requiring the interference of this body. They were also visited by the committee appointed by this Synod, and it affords me great pleasure to state, that our advice was received with respect and attention, and that harmony has again been restored. It cannot but be gratifying to every lover of order among us, to discover that thus far, every suggestion of this body has been carefully attended to, and every effort for the promotion of harmony among our congregations has met with correspondent sentiments and exertions by our people.

Communications from churches and individuals, petitions for ministers and missionary services, from congregations within the bounds of our Synod, and from Alabama, as well as the minutes of the proceedings of other Synods, as far as they have come to hand, will be laid before you. It is a subject of regret, that the different Synods of our church, in the United States, are not sufficiently acquainted with each others proceedings, and that much useful information is thus withheld from the members of our church. This has, no doubt, arisen from a want of information with regard to the officers of the different Synods, and their places of residence. The evil is now not as great as formerly, and has been in

some measure removed in consequence of the various publications, of a religious nature, circulated among us; and it is to be hoped, that by a proper attention on our part, in regularly transmitting our publications to all the officers, at least, of other Synods, we shall in future be able to receive early information of the state of our church, in every part of our wide extended country and in Europe.

The Rules by which our religious association is governed, evidently admit of improvement, and a report of a committee appointed to form a new Constitution, will be laid before you at this session. This is a subject of such great importance to our church, that we ought to give every article the most careful examination, before we adopt it, and it may be found advisable to take the whole subject into consideration at one meeting of the Synod, and adopt it at another.

The want of suitable books, in the English language, for the instruction of students in Theology, and also those of a devotional character, adapted to the use of our congregations, is felt to be a very serious evil. The recent translation of Storr & Flatt, by Professor Schmucker, of the Theological Seminary at Gettysburgh, will be of great service to our future students of Theology; and the various Catechisms published by different Synods and individuals; and an exposition of the doctrines of our church, by Dr. Lochman; and also a recent work on the same subject, by Dr. Hazelius, principal of the Hartwick Seminary, and a few other works of a devotional character will be of service to our laymen. Yet, it must be acknowledged, that whilst our church in Germany possesses the finest collection of Hymns, Prayers, and a variety of books calculated to improve the heart and the life, we are very deficient in works of the same character in the English language. A new spirit seems, however, to have been infused into our church in America, and we will soon be called upon to encourage the publication of new works, and the translation of books of celebrity from Germany, that it may, in some measure, remove the evil of which we complain, and which has so long retarded the increase of our church, in those neighborhoods where our people are only acquainted with the English language.

Another great disadvantage which our church labours under in the Southern states, is the deplorable want of Clergymen of our denomination. Our Clergy, in most places in the country, have a very laborious duty to discharge, and yet have so many congregations to attend, that they seldom have it in their power to perform service more than once a month in each church. There are also many destitute regions where the ministers of our church would be gladly received, and where they would be extensively useful, but we are still prevented for the want of Clergymen, from complying with their repeated and earnest solicitations.

To supply this lamentable deficiency, I recommend that the ministers of our church encourage such young men of talents and piety, as may be found in their congregations, who are disposed to engage in the study of Theology, and to prepare themselves, under the blessing of heaven, to engage in the work of the ministry.

It is to be lamented, that, whilst many of our brethren in the ministry of our denomination have to undergo fatigue and labor, almost beyond their strength, owing to the thinly scattered population and the distance of many of their churches from each other, they yet receive a very inadequate support. The minds of your ministers should be relieved as much as possible from that anxiety and depression, which almost invariably attend a state of dependence and pecuniary difficulty. This evil, it is hoped, will be gradually removed. Our people are becoming more intelligent; schools and seminaries of learning are springing up in various places; more value is placed upon an educated ministry than formerly, and, we trust, that the time is not far distant, when our people will be fully sensible of the importance of providing an adequate support for those who administer to them in holy things.

After the most extensive liberality of our congregations, however, it must be acknowledged, that a great portion of our state will long remain what may be called missionary ground. The pious missionary, prepares the way for the organization of churches, and the establishment of new congregations. In order to support these missionaries, it is necessary that funds be provided. In some of our Northern Synods, Missionary Societies have been formed in several congregations; and our people have discovered that whilst they are thus engaged in the spread of the Gospel, they have not only been instrumental in doing good to others, but they have found their congregations encouraged, enlarged and improved. Would it not be possible to establish Missionary Societies in many of our own congregations? The annual contributions might be rendered so moderate as not to be oppressive to the members. Many willing hands and hearts would undoubtedly be found to unite in contributing towards such a fund, which in the course of time, would enable us to send the Gospel to many destitute and desolate regions of our land. In the congregation of Charleston, a Male and Female Society have been formed for this purpose; the former has aided in the collegiate education of a young man now engaged in the study of Theology; and the latter has contributed Four Hundred and Eight Dollars to the Synod during the last two years for missionary purposes. Such societies formed in your congregations, might aid pious young men in pursuing their literary & Theological studies, & at the same time, be instrumental in preparing for our Southern vineyard, such laborers as are accustomed to our climate, habits and domestic institutions.

I regret to inform you that all our applications to other Synods, for missionary aid, in compliance with a resolution of this Synod, at our last session, have been attended with no success. The only missionary that we were enabled to send during a part of the year, was the Reverend Mr. Schwartz, from our own Synod, who will report to you the result of his labors, and the wide field of usefulness that is opened to the missionary cause in our church.

It is to be feared, that many of our congregations are not sufficiently alive to the cause of Sunday Schools, and that there are some, where this powerful engine in favor of the religion of the rising age is not employed. In congregations where there is no regular preaching on the Lord's day, Sunday Schools would be attended with this additional benefit, that it would in some measure supply the place of preaching; it would engage the hearts of parents, teachers and scholars, and, under the blessing of God, might be instrumental in bringing many to a sense of religion.

Another great instrument in advancing the cause of true religion, is the circulation of well written Tracts of a practical nature. Our church has heretofore, in many instances, united with other societies in the distribution of Tracts that were free from all sectarian sentiments. But in consequence of most religious denominations having formed societies of their own, and published and circulated Tracts which were more or less tinged with the peculiarities of their own faith, these Tracts are every day becoming less calculated for distribution among our own people, and the necessity of a general union among the members of our church in the United States, for the purpose of preparing, publishing and distributing Tracts, adapted to the exigencies of our church, becomes every day more apparent.

The two publications, the *Lutheran Intelligencer*, published in Maryland, and the *Lutheran Magazine*, published by members of the Synod of New-York, are both respectable publications of their kind. They serve to diffuse among our people a more general knowledge of our religion and its progress in the world, and are deserving of a more general encouragement and support. Another publication of a similar character in the German language is about to be published by a committee of clergymen of our church, attached to the Synod of West Pennsylvania, which from the character of the Editors, cannot fail to be useful to our German population. Many families in our congregations are in the habit of subscribing to some religious publication, they have it now in their power to encourage works of equal talents, in which, in addition to religious intelligence of a general character, they will find the doctrine of their own church more fully explained, and be enabled

to ascertain more correctly the progress of their religion in various quarters of the world.

The Theological Seminaries of Hartwick and Gettysburgh, are rising in importance, and increasing in respectability and usefulness, from year to year. The former has recently added an additional Professor, and the latter has the prospect of doing the same, and in both institutions the number of students is increasing. In the former seminary, a young gentleman from this city is receiving an education, and has already partially engaged in the ministry; and one of our candidates is about to repair to the latter institution for the completion of his Theological education.

An Institution of a similar character is much wanted in our Southern country. It is to be feared that we will never be supplied with a suitable number of clergymen till we afford them the facilities of an education nearer home. Whilst, however, such an institution is very desirable, and will, we hope, ultimately be established on a permanent footing in the Southern States, I need not remind you, that in such an important undertaking, we ought to go hand in hand with our congregations, who will afford us the most efficient support, and whose sanction and co-operation we ought to obtain. Let us make this subject the object of our reflection, our reading and our prayers.

It affords me great pleasure to inform you, that a Delegate from our sister Synod of North Carolina, is present with us, and we earnestly hope that the reciprocal feelings by which all our intercourse with that Synod has been characterized, may ever continue.

And now, brethren, it becomes my duty to thank you for your indulgence towards me in the imperfect manner in which I have been enabled to discharge the duties of the office with which you have intrusted me. And I pray that the God of Peace may preside over all our deliberations—that he may bless our present meeting to the good of many souls, and that his mercy and loving kindness may continue with us forever, through Jesus Christ our Lord. *Amen.*

REPORT, of the Missionary Tour of the Rev. J. G. Schwartz.

In accordance with an engagement entered into with "the Committee on Missions," appointed at the last session of the Synod, I commenced my missionary services on the 11th of February last. I first visited a few Lutherans, east of Broad River, in the upper part of Richland District, who occasionally hear preaching from the Rev. Mr. Dreher. The people of this neighborhood are principally descendants of members of our church. I next visited Winnsborough, but in consequence

of incessant rains had no opportunity of preaching. This is a considerable village, in which there are three churches ; too much division, however, exists among its inhabitants on the subject of religion, to enable them to give to the ministry that support which its respectability demands. An occasional visit from one or the other of our Ministers might be the means of laying the ground-work for future usefulness. From this I passed over into Newberry, and preached twice in Mount Pleasant church, owned in part by Lutherans. There is here a very fine congregation, and the people appear favorably disposed towards our church. A neat and commodious building was about to be erected for the exclusive use of Mr. Scheck. He can preach there, however, but once a month. I next preached in the Court-House of Newberry, to a very respectable assemblage. A talented Clergyman of our church might succeed in doing much in this place towards the cause of religion. From this I proceeded to Union District, and preached in a Methodist Church, in the fork of Tyger and Ennore Rivers. There are, in this neighborhood, many persons who are members of no church, but expressed a desire that I should re-visit them ; several individuals of influence would be disposed to give their assistance in erecting a Lutheran Church, provided they could be supplied with regular preaching. I next preached on Cane Creek, about seven miles below Unionville ; a respectable number of persons attended, and an aged member rose and thanked me, at the same time inviting me to preach at night at the house of an unfortunate cripple. To this I consented ; as also to preach in the church the next day, which was Sunday. At night, a goodly number were together ; but on the ensuing day I could not reach the church, in consequence of the rise of water in an intermediate creek during the night. Those who were on the same side of the creek with myself assembled at the house where I abode, and I preached ; the others were so much disappointed, that I was induced to promise to return in two weeks and preach in the church. On Monday night, I preached again at the house of the cripple to a crowded and an attentive audience ; never have I witnessed more seriousness and solemnity than at this time pervaded this listening people. I felt myself happy in having the power and the liberty of preaching unto them, and I have abundant reasons to believe that my preaching in their midst, was blessed. At Union Court-House, where I next attended, there is no preaching but what chance bestows. The people, however, evinced a warm desire to enjoy the benefits of a regular ministry. From this, I passed into Spartanburg, and preached at the residence of a member of our church ; the house was full, and the people remarkably attentive. Some of the Lutherans here have attached themselves

to other denominations, in consequence of the absence of their own. On Sunday, agreeably to previous invitations, I officiated in a Presbyterian Church, within twelve miles of the village. I next preached about six miles beyond the village, in the morning, at a Methodist Meeting-House, and in the evening at the residence of a gentleman who had been brought up to the Lutheran Church. He informed me of several families, who from similar circumstances with himself, had connected themselves with other societies. I next preached at Spartanburg Court-House, where also there is a great call for regular preaching. The day after, I preached at the house of a Lutheran family below the village, and then returned to meet my appointment on Cane Creek. I preached on Saturday night, at the house of a member, and on Sunday morning, at the church, to a large auditory. At night, I preached again at the house of the disabled person already adverted to. There are in this section, whole families who have been brought up to the Lutheran Faith; these are, generally, in humble circumstances. There appeared to be many truly pious persons especially in this neighborhood, from the amiable and charitable spirit displayed. They could not express their gratitude sufficiently for my services; I was amply repaid by their kindness. They pressed me to remain among them, and assured me, that a pious minister of our church should be well received. I had broken among these people the bread of life—I had directed them to the blessings and consolations of the gospel—I was now to leave them, my prayers were left with them. From this, I passed through Laurens, and preached at Laurensville, thence I proceeded to Cambridge and thence to Edgefield. The village itself is large, contains a church, and is eminent for the respectability and intelligence of its society. It would be highly advisable that a minister of our church visit this place occasionally. The congregation to which I preached, was numerous and attentive. From this, I advanced towards Augusta, and heard of a settlement of Germans on the way, but could get no directions thither. On Sunday, I preached at Augusta, in the Presbyterian Church. This place contains a population capable of supporting 2 or 3 more churches than it now possesses. It is an inland town of great business and of considerable prosperity—All christians there would hail the arrival of another man of God, and the establishment of another church, to guide and direct the religious opinions of the people to cherish and cultivate among the inhabitants the graces of the Christian character, and to oppose the march of moral evil, and the beginnings of moral degradation. Hamburg is situated immediately opposite, on the S. C. side of the Savannah river, Here, there is no regular preaching, hence, those who are anxious to attend the services

of the sanctuary, pass over on the Sabbath into Augusta ; as there was no public place for worship, I preached at a private house to a small but attentive audience. From this, I returned to Edgefield, and passed on through the lower part of this District into Barnwell. There are Lutherans to be found on the waters of the South Edisto, and, in part bordering on Lexington ; some of these have the occasional services of Mr. Scheck, and to some I sent an appointment, which, however, I was prevented from fulfilling, by a subsequent accident. I passed through Barnwell to the Salt-Ketchers, and there preached in both of the Lutheran Churches—This constituted my second visit. They are a destitute people ; their situation is so remote from any of our churches, that no minister can well take them under his charge ; and, of themselves, they are unable to support a preacher ; they have made contributions, however, for the purpose of remunerating, as far as they can, those who have rendered them spiritual assistance. From this I returned to Lexington, and preached in a church of Mr. Dreher's on Broad River, which receives the word but once in five weeks. I next preached at Plattsprings, to a small congregation, who seldom enjoy this privilege in their immediate neighborhood. On Good Friday, I preached at the Sandy-Run Church ; this place is common as a house of worship to Lutherans, Baptists and Methodists. Rev. Mr. Wingard has the care of the Lutherans, and ministers to them once a month. On my way to Charleston, I attended service on the Sabbath, in a Methodist Church, and by request, delivered a sermon.

In addition to what is here stated of my services, performed according to engagement, I would also mention, that I subsequently passed through Chester, York, Lancaster, Chesterfield, Darlington, Sumpter and Orangeburg and preached wherever I had an opportunity. From all that has come to my knowledge, I have no hesitation in saying, that twelve or fourteen Lutheran Ministers could find abundant employment in this State. The condition of the people generally as far as religion and the ministration of the word is concerned is truly deplorable. During my stay at Edgefield, a member of the Bible Society of that place informed me, that a missionary had been sent through that district for the purpose of ascertaining the extent of the want of Bibles among the inhabitants—at the time he conversed with me, this missionary had visited 210 families, without distinction, and found of these, seventy odd destitute of the Scriptures: Infidelity, in various shapes, is spreading to an alarming extent ; vices of a most degrading character are openly practised ; gambling and drunkenness are ruining the bodies and souls of hundreds, who otherwise might do honour to society. There is ground for pious and talented ministers of the various

Protestant denominations to unite their combined exertion, in staying the progress of immorality and vice, and in lifting up the banner of a religion, at whose appearance the blackened shades of sin must be dispelled, and the horrid features of infidelity be made disgusting to enlightened man. In consequence of my acquaintance throughout the country I was well received wherever I went, and frequently requested to remain longer and settle. In some of the places I have visited, the doctrines of our church were either entirely misunderstood, or egregiously misrepresented. Descendants of Germans are to be found in almost every part of the country, and here I might deplore that prejudice which has so fatally operated, and in some places does still operate upon the minds of those who continue to minister to their people in the German Language. I know it has been in part a matter of necessity; but had those who removed from Germany to this country, endeavoured to introduce the language of their adopted country, our church might now in all probability, nearly be equal to the united churches of other denominations. Its doctrines are as pure as any—it is filled with the mild and amiable spirit which the Bible breathes—it is peculiarly distinguished by its charity and liberality, and wanted only to be understood to be accepted. This should be a lesson to all who are yet in the habit of adhering to the language of their fathers, to teach them at once and gradually to give it up. We are surrounded by persons who understand us not, and, therefore we cannot expect our doctrines to spread, if we speak in an unknown tongue. I say again, that our country is deplorably destitute, as regards the spiritual condition of the people, that twelve, or more additional ministers could find immediate employment. There are, in all the places that I have visited, respectable and educated persons who desire a respectable and talented ministry; these persons are not professors of religion, yet on them, in a great measure, depends the support of a ministry and they wish to have a place of devotion, whither they may repair; say it is only to pass an idle hour, to meet their friends and acquaintance, or to hear a well composed sermon. This at least, will give others an opportunity of attending, and thus a faithful minister may draw together a good congregation, and turn many from the ways of sin to the paths of rectitude and virtue. The Christian Minister should be fully prepared and armed for the contest; he should be able to draw on a good education for means to combat the opinions and arguments of the infidel; he must carry with him evidences of the authority of the commission, by which he proclaims pardon to the contrite, but condemnation to the impenitent. It is the want of

all this that has hardened the hearts of many. People are prejudiced against a minister, when they look upon their own attainments as far above his—we must get around these prejudices—we must first use the influence of man to get men to hear us. When “Paul has planted, and Appolos watered,” then “God will give the increase.” But how shall men believe in him of whom they hear not? True, the doctrines of our church are scarcely known, but we believe them to be essentially the same with those of all other Christians, and its shades of difference, that it follows the spirit and temper of the Gospel. As this is the case, and as those who are destitute call for ministers, let us do our part, let us send our missionaries. Let us raise the standard of the Cross, even though it be in the wilderness and in the desert. Then shall our church be benefitted. All Christians will look upon our exertions with a favorable eye; their prayers will follow us. The Zion of the Lord shall send forth songs of joy and rejoicing; and Jehovah, who is alway ready to prosper every good work, will bless us with his choicest blessings.

JOHN G. SCHWARTZ.

God moves in a mysterious way.

The dispensations of Providence by which different persons are brought to act upon and influence each other, deserve to be attentively considered, to get acquainted with the various ways by which divine Goodness unceasingly follows the sinner in order to reclaim him. Thro’ the vivifying influence of Grace, events the most simple and trifling in appearance, are often found to give that direction to the soul which decides its fate for eternity. The fervour of a heart, in which it resides; of a tongue on which it glows, becomes a heavenly voice, able to call an immortal soul into immortal life. Therefore, dear Christian brother or sister, do not despise the day of small things; be faithful over little—employ well the single talent, and more will be entrusted to thee; and thou wilt become a blessing to many. These encouraging reflections are produced by the following facts, communicated at the last anniversary of the London Tract Society, by an eminent clergyman:—

The Rev. John Clayton related—Several years ago, on a rough winter’s evening, during a severe snow storm, a poor woman with her children, stopped in a small village in Essex, before a barn door, just as the farmer’s boy was going to shut it up. She begged him to ask his master’s permission that she and her children might be allowed to spend the night in it. He did so, and the master not only consented, but ordered the

boy to spread out a bundle of straw, for the greater comfort of the poor travellers. The woman was extremely grateful, and in the fulness of these feelings, she asked the boy if he would like to hear a song. The lad, probably in the expectation of some merry ditty, replied in the affirmative, when the woman with her five children at once began a sweet and touching hymn of praise. Perceiving him to listen with great attention, she asked him as soon as she was done, "whether he ever prayed to God, to thank him for all the mercies he received?" "and," she added, "that as she was just going to perform her evening devotions, he was welcome to stay and join her in it." And now she poured forth her fervent thanks to God, for the benefit she had received—and implored his further protection and blessing, not only for her and her's, but likewise for the lad who was present. He retired to bed, but not to sleep; because the impression of what he had seen and heard was too powerful on his mind. It engaged his attention during the whole night, and early in the morning he arose with the intention to seek the woman, and have some further conversation with her. But she and her children had already left the barn. But, from this moment he became a different character.

This incident only became known on the youth's making application for admission to a Christian community, of which he continues to this day, by the excellence of his conduct, a most respected and worthy member.

A CHRISTIAN.

Officers & Managers of the Young Men's Missionary and Education Society of the Lutheran Church, Frederick, organized during the last month.

President—George Englebrecht.

Secretary—A. P. Beatty.

Treasurer—A. F. Ebert.

Managers—Thomas Bayer, Henry Kessler, William Hart, Joseph Wademan, Charles McMullin, John Simmons, Daniel Jenkins, John Shaw, Michael Haller, Jacob Gardner, Samuel Haller, William Kauffman.

The Editor is desirous of obtaining the names of all our members, who preside over Missionary and Education Societies, that may be established within our Zion, in order that he may record them in the Intelligencer. He hopes that during this year, our churches will generally be

blest with institutions, that have for their object the extension of the Redeemer's Kingdom. Let our Ministers but propose, and they will be seconded, if not by their old, certainly by their young members.

Second Professorship.

The Editor has the pleasure of adding his friend and relative, George Warner, Esq. of Baltimore, to the list of those who will pay one hundred dollars, to raise the sum requisite to establish a second Professorship in the Seminary at Gettysburg.

Festival Days.

The Lutheran Church considers it expedient and profitable to celebrate such days, as were signalized by the glorious and important events, which proclaim the celestial mission of Jesus Christ, and the Divine authority of his religion, viz:—

Christmas, Good Friday, Easter, Ascension Day, Whit-Sunday and New-Year's Day.

In many of our churches, confirmation is administered on Good-Friday, and the Sacrament of the Lord's Supper on Easter. The month of April then, is this year, an important period since all our members are under obligations, to celebrate the anniversaries of the death and resurrection of Jesus Christ. May many hearts be broken by meditations upon the sufferings and death of Jesus, who died that we might live; the just for the unjust! May many broken and contrite hearts experience the risen Jesus, who is God, Jehovah, as their wisdom, righteousness, sanctification and redemption.

Miscellaneous.

The Priest Confuted.

"An Observantine monk, preaching one day at Imolu, told the people that it behoved them to purchase heaven by their works. A boy who was present, exclaimed, 'that's blasphemy! for the Bible tells us that Christ purchased heaven by his sufferings and death, and bestows it on us freely by his mercy!' A dispute of considerable length ensued between

the youth and the preacher. Provoked at the pertinent replies of his juvenile opponent, and at the favorable reception which the audience gave them, 'Get you gone, you young rascal!' exclaimed the monk, 'you are but just come from your cradle, and will you take it upon you to judge of sacred things, which the most learned cannot explain?' 'Did you never read those words—'Out of the mouth of babes and sucklings God perfects praise?' rejoined the youth; upon which the preacher quitted the pulpit in wrathful confusion, breathing out threatenings against the poor boy, who was instantly thrown into prison."

[M'Crie's Reformation in Italy.

Papal Superstitions.

The Christian Observer gives the following table of supposed dates of the introduction of the leading papal superstitions :

	A. D.
Holy Water introduced	120
Penance	137
Monkery	328
Mass in Latin	394
Extreme Unction	550
Purgatory	593
Invocation of the Virgin and Saints	593
Papal Usurpation	607
Kissing of the Pope's Toe	709
Image Worship	715
Canonization	993
Baptism of Bells	1000
Transubstantiation	1000
Celibacy of the Priesthood	1015
Indulgences	1190
Dispensations	1200
Inquisition	1204
Auricular Confession	1215
Elevation of the Host	1222

Portuguese Miracle.

A short time since, the priests found or pretended to have found an image, dug up from the earth, and proclaimed it to be the effigy of an eminent saint; it was accordingly set up in one of the churches, where crowds of devotees assembled to offer their adorations. To his saintship was also referred the decision of the disputed point, who was the legitimate monarch of Portugal? The officiating priest put the ques-

tion, in an audible voice, "Is Don Pedro the lawful sovereign of these realms?" The saint shook his head in a negative indication. "Is Don Miguel the sovereign?" The image nodded assent. This was repeated on various occasions to increased congregations, and was considered by the multitude as an astonishing miracle. At one time in the presence of our informant, the first inquiry had been repeated as usual; to the second no answer was returned; upon which the priest several times repeated the question, and at length assumed great vehemence of manner, when a boy popped his head from behind the curtain, and exclaimed, "It is not my fault, sir, THE STRING IS BROKEN!——[Ch. Sen.

Truth.—An Anecdote.

Hegiage was a distinguished Arabian warrior, but ferocious and cruel. Among a number of prisoners whom he had condemned to death, there was one, who, having obtained a moment's audience, said, "You ought, sir, to pardon me, because, one day when Abdarrahan was cursing you, I represented to him that he was wrong, and ever since that time I lost his friendship." Hegiage asked if he had any witness of his having done this; and the soldier mentioned another prisoner, who was likewise about to suffer death. The prisoners was called and interrogated, and having confirmed the fact, Hegiage granted the first his pardon. He then asked the witness if *he* had likewise taken his part against Abdarrahan; but he, still respecting truth, answered "no; he did not consider it his duty so to do." Hegiage, notwithstanding his ferocity, was struck with the prisoner's greatness of soul. "Well," said he, after a moment's pause, "suppose I were to grant you life and liberty, should you still be my enemy?"—"No," said the prisoner.—"That is enough," said Hegiage "your bare word is sufficient; you have given undoubted proof of your love for truth. Go, preserve the life which is less dear to you than honor and sincerity; your liberty is the just reward of your virtue."

Children encouraging a Martyr.

When John Lawrence, the martyr, was burned at Colchester, for long suffering and hard treatment, his legs were so sore and enfeebled, that the Romanists were obliged to carry him to the stake in a chair.

While he was sitting in the chair, a number of young children came round the fire, repeating, "Lord, keep thy promise, and strengthen thy servant!" Out of the mouths of babes and sucklings God hath ordained praise; and, as Fox observes, "It is no small manifestation of the glory of God, which wrought this in the hearts of these little ones: and a

cause for so much commendation to their parents, who thus brought them up in the knowledge of God and his truth."

[*Lon. Children's Companion.*]

Murder of a Baptist Minister in the State of Georgia.

The *Columbian Star* of Feb. 21, contains a letter dated, Covington, Newton Co. Georgia, Jan. 31, 1829, giving an account of the murder of Francis Flourney, a Baptist Preacher in Georgia. He was murdered on the highway. It is not stated whether the motive of the murder was the love of money, or enmity to the gospel, or personal malice. The murderer has suffered the penalty of the law. The deceased was about 57 years of age, and has been a preacher 27 years. "He was a man of very extensive information—and whose counsel had been very much sought. As a disciple of the Lord, he exhibited much meekness and forbearance. When he was reviled, he reviled not again: when persecuted, he threatened not. As a father, he was kind and affectionate; as a master, indulgent and compassionate.

Cold Comfort for Duellists.

It appears from a report in the *Journal of Commerce*, that on Saturday afternoon a rendezvous was appointed on the Jersey shore, between two young men wearing the United States naval buttons. One of the parties with his friend reached the ground at an early hour, but finding it particularly cold, they got tired of waiting. In the meantime the other party and his friend had been arrested on the wharf on this side, while waiting for the boat which was to paddle them over the ice. Warrants having been made out, the expectants on the other side were arrested immediately on their return. Five persons were held to bail to answer at the next session, in the sum of \$1000 each.

[*N. Y. Chronicle of the Times:*

A lad in a school at Philadelphia, killed one of his schoolmates, by throwing a pair of dividers at him, which perforated the temple and entered the brain. Some of the papers say that it was in a fit of anger; others that it was in play.

Methodists.

The present year, 1829, will form the centenary of Methodism. In 1729, this sect first commenced at Oxford, under the Rev. J. Wesley,

The Ways of God Vindicated.

"A deaf and dumb child when asked, in writing, by a perfect stranger, at a public meeting, *who made all things*, took up his chalk and wrote on a large board:—In the beginning God created the heavens and the earth. The same child when asked in a similar way—Why did Jesus Christ come into the world? wrote under it, This is a faithful saying, and worthy of all acceptance, that Jesus Christ came into the world to save sinners. The visitor then put a question, which many of us would have feared to propose, lest it should have produced an unhappy effect, but by this time he began to have confidence in the child's ability. He asked him—'Why were you born deaf and dumb, when I can both hear and speak?' For a moment the boy looked at the question with a countenance rather expressive of sorrow; but it soon beamed with acquiescence in the divine will, and he took up the chalk and wrote—'Even so Father, for so it seemeth good in thy sight.' "

[*Star.*

Civility.

Two officers passing along on a narrow pavement perceiving a lady and gentleman close behind, politely stepped into the middle of the road. As the gentleman past, he made a respectful bow, and the lady smiled her notice of the politeness. 'That's a civil fellow, that A—n parson,' said one of the officers, 'I'll go and hear him to-night.' When the evening service bell rang, the officer was found on his way to hear the 'civil' minister preach. The words of the text were, 'Why halt ye so long between two opinions.' The passage brought to mind some long-slumbering associations and counsels. He listened attentively, and went away pondering the truth that had been plainly and affectionately laid before him. He has since that time been a devoted christian, engaged in, and devising many excellent plans for the promotion of the Redeemer's kingdom.—[*Ch. Reg.*

Immorality in Maryland.

It appears from the annual report of the Treasurer of the Western Shore, to the Legislature of Maryland, that there was received in the year ending 1st Dec. 1828,

For Billiard Table licenses,	\$830 17
Licenses to dealers in Lottery Tickets,	1,102 53
Do retail Spirituous Liquors,	4,583 28
Do do do at horse races	62 07

The state that increases its revenue, by publicly sanctioning practices which are destructive to the temporal and eternal interests of men, and offensive to God, ought not to expect the blessing of Divine Providence.

[*Pitt. Her.*

THE EVANGELICAL LUTHERAN INTELLIGENCER.

*Hier stehe ich, ich kann nicht anders;
Gott helfe mir! Amen!—LUTHER.*

VOL. IV.]

MAY, 1829.

[No. 3.

Falsehoods.

The most odious and vicious habit to which mankind is subject, is that of speaking wilful untruths, one to another. It is one, most abominable in its nature, most deleterious in its effects. It creates much disturbance in families, much misunderstanding in neighbourhoods, and much unpleasant feeling in society generally. The man, who is habitually addicted to this polluting vice, is a bane to society; and his words convey a more deadly poison, than the fangs of a viper, or the tooth of a cockatrice. His presence is as a deadly vapour, imparting its corrupting influence unto all around, and spreading contagion upon all within its reach. The character of no man is safe who resides within the reach of his restless and polluted tongue. Be you his friend or his enemy, you encounter alike its venom, and continue to be the unhappy object, of unceasing falsehood and misrepresentation.

The habit of telling untruths is most pernicious in Parents, as their children, being attentive observers of whatever is said or done by them; will necessarily, as a matter of course, catch the prevailing epidemic. Their characters will be tainted. They will be a pestilence to society. No dependence can be put upon them; no weight can be attached to their assertions. They can never rise to any respectable standing in society. They will live ignominious lives, and die in infamy and disgrace. But there is another part as respects parents and children, which deserves a passing remark; namely, that of keeping your word with children. Whatever is promised to children, should be performed. Apprehending them about to commit a crime, you threaten them, and afterwards permit them to commit it with impunity, certainly inspires them with courage to disobey, and incites them to transgress the commands

of their parents. To promise them presents or toys for good behaviour, good conduct, or some good action, and then not to perform, or comply with your promise, damps their ardour and wrecks all their youthful zeal and desire for performing good actions. But this is a subject which should be so obvious to parents, that in my opinion, nothing more is required to be said concerning it.

The precepts of the Gospel are in their very nature, in opposition to this pernicious vice. Satan, the prince of darkness, is represented as the "Father of lies." How then can the man who professes to follow after Christ, and to renounce the Devil and all his works, indulge in lies and deception, consistently with his profession? Perhaps you may answer, I do not intend to deceive. But, whoever heard of lying without a design to deceive? Who can represent falsehood as truth & say, he had not an idea of deceiving? No! falsehood in its very nature carries with it deception. But perhaps you may answer; it is a small affair; it was not calculated to do any material injury; had I told the truth, I would have appeared ridiculous, and therefore I did it to save my reputation. But whoever heard of saving reputation by falsehood? It will at last appear in the garb of truth, and then your reputation will be lost with the additional appendage of a liar. And as to its being a small matter, does not mend the case at all, for it is deception whether great or small, and as pernicious in its nature, and—I had almost said, tendency. Let us therefore appear in the garments of truth, whatever the consequences; for if we walk with care, and circumspection and righteousness, we need not fear any examination: nor will we have any need for misrepresenting facts. By thus walking, we are at peace with our own conscience, with those around us, and, if we possess the *truths*, of the Gospel, we are at peace with our God.

PENSATOR.

Revival in Frederick.

Under this head, several pieces have appeared, one in the *Philadelphian* of the 3d of April, and in the *Columbia Register* of the 4th of April. We should not make any remarks upon them, but that our duty as Editor of a Periodical, published in Frederick demands some notice. Indeed we have been reminded of the duty, by several of our subscribers.

From the Philadelphian.

"We learn from Frederick, Md. that a work of Divine Grace has recently commenced in that city in connexion with the special labors of the Rev. Mr. Helfenstein, and that many are anxiously inquiring the

way to Zion. May the Lord revive the churches all around us.—*Col Reg*

“Since the above was in type, we have been favoured, by a gentleman in this city, with the following extract from a letter received by him from his friend in Frederick.

“You requested some account of the present state of religion in this place. I believe I have already informed you of the general character of the churches here, and of the discouraging prospects at the time of my arrival, on the 22d of November.

“When I cast my eyes around and beheld this valley of death, my heart was burdened with grief and trembling solicitude; I was led to exclaim, “Can these bones live?” In dependance upon the strength and promise of Jehovah, I ventured to prophesy—“O ye dry bones, hear the word of the Lord,” and immediately there was “a noise” and “a shaking.” During the first week of my labours, some tokens for good appeared. Numbers flocked to hear the gospel; and while some either “doubted” or “mocked,” others were pricked to the heart, and cried out, “What shall we do?” Our anxious meeting was soon found expedient and necessary, and was attended, the first time, by about twenty, who all appeared more or less concerned. They were urged to *immediate repentance and faith*, and warned of the awful consequences of procrastination. The Lord gave his sanction to what was said, and some professed to obtain *immediate relief*. The work continued to grow more powerful. The people of God were roused from their slumbers; arrows of conviction were hurled to the hearts of sinners, and instances of conversion occurred at almost every meeting. About 70 are now rejoicing in hope. Among the subjects of the work, are several children, and some quite aged persons. One elder and a deacon of the church, profess to have just passed from death unto life! The Sabbath School has shared richly in the effusion of the Spirit; eight of the teachers are among the young converts, & considerable seriousness prevails among the scholars generally. Some of them meet once a week for prayer. We trust that this is only the *day of small things*, compared with what is to come. We are anticipating a much more extensive in-gathering.”

The writer of the above appears to be the Rev. Jacob Helfenstein. The German Reformed Church of this place was for a number of years under the Pastoral care of his uncle the Rev. Jonathan Helfenstein, and we having the charge of the Lutheran Church, for the last twenty-one years, had an opportunity of observing, that he labored not in vain. His health becoming delicate, his Nephew Rev. S. Helfenstein, was elected as his Adjunct, and we doubt not preached the word, with earnestness and success. On account of sickness, he was compelled to withdraw from

the field of labor. This circumstance brought the writer of the letter in the *Philadelphian*, as a substitute to this place.

The novelty of his manner and peculiar method of carrying on the work, attracted the attention of most persons, and we hope and pray, that many of his hearers may be brought to the Lord Jesus. We do most sincerely pray, that the Church of Christ may have many and early accessions, and we cannot join the ranks of those, who call all earnestness in the cause, and warmth in delivering the whole counsel of God, fanaticism. But, we do fear, that the plan now in vogue of publishing every excitement, with implied condemnation of what was the state of religion before, is very imprudent.

The letter above is objectionable, and at length the cause of the Lord will suffer, by the indiscreetness of letter writers. It is objectionable, as it presents the reader with an idea, that all the churches in Frederick consisted of dry bones, and that the Gospel was not preached or listened to, before the letter writer arrived. We never can interfere with, nor judge the fields of others, but we do regret that many citizens attached to different churches, have in vain been admonished, warned, entreated and rebuked. But, there are many who experienced the truth, that the Gospel is a power of God unto salvation.

We have labored in Frederick for many years, and for some years especially, the Lord has been pleased to bless the word, which we have preached to our people, to a number of souls who have, both summer and winter assembled during the week, to strengthen each other, by social prayer. As to attendance in the sanctuary, the people in Frederick of all denominations, generally do their duty. To this day, our own Church, is at all times well filled with hearers, and the Pastor assembles his children to upwards of 200 every Sunday morning. We wish to say as little as possible, and design merely to correct the erroneous impression the letter above is calculated to make. The Lutheran Church in Frederick consists of at least 650 heads of families, and is it possible for any stranger, operating in another field of considerable extent, to judge correctly their state, as regards spiritual things? We will for the present say nothing of our Sunday School, nor the piety of its teachers. We wish it to be distinctly understood, that if the Rev. J. H. is successful with his mode of operations, we shall rejoice, and whatever views he may have, and state of them, apart from censures and doubts and insinuations as regards others, we have no wish to object to them.

The other piece a part of which is objectionable is from the *Columbia Register*

"The work of Divine Grace commenced in this place about the first

of December last. The scene of the Spirit's operations, is the Rev. Mr Helfenstein's (German Lutheran) Church. All was dull and cold before this heavenly visit. It is believed this is the first out-pouring of the Spirit on that place, of any extent. Says a letter from there: "God has been pleased in mercy to interpose and by his Spirit to arouse the people to a deeper state of feeling, and sinners to a sense of their awful guilt and danger. Upwards of seventy entertain a hope in Christ. I might relate many interesting particulars relative to this work. In some respects, it has been of a peculiar nature. It commenced when the church was far from being awake; when nearly all the members were satisfied with the mere form of godliness. More than one half who have professed a change, were before, members of the visible church, but were altogether strangers to true religion!"

The meeting for enquirers was still attended by numbers, and instances of conversion were frequently occurring.

Our correspondent relates the case of a young lady of this District, now on a visit to Frederick, whose heart was powerfully visited by the Holy Spirit, and who, from a state of pungent distress, emerged to hope and joy. Thus mysteriously benevolent are the ways of God. 'I am found of them that sought me not.'

The writer or printer in stating the scene of Mr. H's. operations, committed (inadvertently no doubt) an error, as it is in the German *Reformed* Church. The sentence "all was dull and cold before this heavenly visit" we object to, if it is in reference to the Lutheran Church, as numbers can testify, that it has for several years been greatly blessed. If it is in reference to the German Reformed church, then it is not our duty to spend an opinion upon it, though we have always thought, that the Rev. Mr. Wagner and the Rev, Jonathan Helfenstein were among the most successful and faithful preachers in that church.

All that we wish is, that a hasty judgement of things, ought not to be published, and when any publication does appear, it should evince prudence, discreteness, and be couched in such language as not to place others in a worse light than facts admit, or the good of the cause requires. If in reality, a more general outpouring of the spirit than usual, is experienced in one Church, let all rejoice, without intimating, that nothing has been experienced of God's goodness in others. The Lutheran Church is not in the habit of publishing minutely, the number of persons, who profess a change from darkness to light, and hence nothing more is asked of others, than to leave us pursuing that method, discipline and regulation, which we deem most expedient. We close this article, by assuring our bretheren of all denominations, that throughout our Church, especially in the Middle, Southern and Western States, the blessing of

God appears to be felt, and that we will *in our own way*, join them most heartily, in the battle, until Jesus shall reign as God Jehovah, in our hearts and the hearts of our fellow sinners.

Thoughts on Revivals of Religion

No. 2.

A definition of the term having been given, the way is opened for examining the truth of revivals, or shewing that they have occurred and can occur again. The admission of this, is certainly not difficult. It would not be easy to subscribe to the truth of Christianity, without the concession that it is adapted to produce such a state of things, as is involved in revival and that it has actually produced it. Its continuance in the world, its diffusion, indicate its energy and proclaim that before the power of its appeals—men have bowed in submission. In the explanation that has been given of the import of the words, revival of religion, much has been done to bring over to the side of the admission of their practicability—many who start at the name when connected with other associations.—It is elucidation which has charmed away the frightful phantom, and a calm and candid hearing is expected for the evidence, that revivals are amongst the things which have a local habitation and a name in our world.

If the enquiry were commenced by endeavoring to determine the probabilities of the case, from the design of divine revelation and the nature of man, it need not be apprehended that it would prove unsatisfactory or inconclusive, as respects the point to be determined. On the contrary, it enters especially into our conceptions of a communication from heaven to men, that it should have an assimilating power on them to whom it is applied, an energy like to that which heaven possesses, and by which it pervades the whole mass that is submitted to its operation. If a religion be given or a revelation made, the character of God is a guarantee that it will be adapted to the nature and condition of them for whom it is designed; and that it will present itself with such accompaniments as will only be defeated in their efficiency, by the freedom of the beings who are their subjects. What God gives, can have no other design than human happiness, and what bears on that happiness, if it be known, will not be condemned by all. It is our nature to receive that which we are convinced is good: and the properties of such a religion as our Father in Heaven would furnish to men, will be plainly of this beneficent character. Is it unreasonable then, to conclude

from considerations like these, that access will be obtained by the sword of the Spirit, which is the word of God, to the heart of man, and that its power will be displayed in its transforming effects? What is this but revival, but revival in the fullest sense, when it takes place frequently, within a short period, amongst a people? It will be profitable, however, on this subject to look at facts—as they are spread before us on the pages of ecclesiastical History. Commencing with the earliest history of the Church after the ascension of our Lord—the Acts of the Apostles—we will discover in them abundant evidences that, that state of things was often produced of which we are speaking. What was the day of Pentecost, when the Spirit was poured out in so remarkable a manner on men, and so many were converted and received the Redeemer, but a powerful revival. What meets us on every page of this narrative of the operations of the Apostles and particularly of him who was first amongst his equals, the Missionary Paul, but a series of the most interesting revivals. Fact on fact was developed daily, illustrating the power of the Ascended Redeemer and making the word to have free course and to run and be glorified.

We pass over that most interesting period of the Church which preceded the imperial reign of Constantine, marked by many displays of the energy of our faith; many revivals of religion. We pass over the ages that elapsed—ages of darkness—though not without gleams of light—till the Star of Saxony arose to illuminate the earth, to disperse the thick darkness which had covered the Church. Will any one deny that the labors of Luther and his coadjutors produced revivals deep and extensive—that many were enlightened by their labors in the knowledge of Salvation and made the children of God, by adoption into his family?

And subsequently, in our own church, who does not know, how deep and extensive were the revivals which were produced by the labors of Arndt, Spener and Franke? Time would fail us, to tell of the revivals in Great Britain and the United States—but they are known to all who have marked the progress of religion during the 18th and the part of the 19th Centuries, which have departed.

NEANDER.

Series of Letters by the Rev. B. Kurtz.

NO. 9

Hamburg, June 22, 1826.

DEAR BROTHER SCHAEFFER:—

A writer who aims at combining the *utile dulci*, (the useful with the

pleasant) or at informing as well as entertaining his readers; will soon find that he has imposed upon himself a task, at once *arduous* and *ungrateful*.—*Arduous*, because with the richest fund of materials, he will frequently be at a loss to make a judicious selection;—and *ungrateful*, because, with the best intentions, many will find fault and condemn. So infinitely diversified are the taste and sentiments of men, that perhaps no two of them would coincide in all points, as to the facts and incidents which would be most likely to prove instructive and interesting. “Viel Kopfe, viel Sinne;”—(many men, many minds,) and whilst this is the case, he must be content to labor in a vocation alike difficult and unthankful, with no higher expectation of human recompense, than an ounce of praise accompanied by a pound of censure.

Having ourselves, in some measure, experienced the force of these remarks, it has made us rather indifferent about the continuation of our letters; but, as we are taught to consider it ‘a small matter to be judged of man’s judgment,’ and as the voice of some ought not to be disregarded on account of the clamor of others, especially, when we know, that the former proceeds from the intelligent and liberal and the latter from the ignorant and disingenuous; therefore, an occasional *European letter* will still appear in the ‘Intelligencer,’ until a more general and decided voice shall be raised against it. As we, however, are writing neither for ‘glory nor gain,’ and are spending our time and labor gratuitously, *pro bono publico*. (for the good of the public) we would be glad to hear that voice distinctly, so soon as there shall be any just foundation for it.

My last contained a brief account of my voyage across the North Sea, and of such circumstances relative to this city, as appeared to me to be most worthy of notice. But apprehending that I might prove tedious, I closed before I had quite finished and must therefore resume the subject.

Hamburg is a populous and opulent city and is indebted to its commerce for these advantages. It formerly did an extensive business in beer, and it is said that at one time it contained not less than 531 brewers!—at present, there are about one hundred there; and so important was this branch of business in the estimation of the people, that the clergy in their public prayers were required to make it a subject of special supplication and thanksgiving; precisely as in some Countries, the cultivation of the grape and the making of wine, or in our own, ‘seed-time and harvest,’ are commended to the protection and mercy of the Almighty.—Tanning, Calico-printing, wax-bleaching and the boiling of Sugar and Fish-oil are extensively carried on in this City; I was also informed, that 80 millions of pounds of Sugar are annually refined

here! and it is worthy of remark, that the Germans succeed better in refining Sugar, than perhaps any other people. Their loaf-sugar is almost transparent and so perfectly white and fine, that a stranger at first, scarcely recognizes it to be sugar.

It will be long before the Hamburgians will forget what they term: "The French time," that is, the time during which they constituted a part of the "Grand Empire," *Gouverneur Davoust*, one of Napoleon's minions, ruled over them during that period with an iron rod; his was truly according to all accounts, a "reign of terror." Banishment and imprisonment, confiscation and cruelty characterised his short-lived but much abused power. Men and women, and parents and children were expelled from their homes, and driven from their property—even lunatics and the sick were not spared. The *Bank* whose funds amounted to between 8 and 10 millions was plundered, and the number of inhabitants reduced to 40,000—and this wretched state of things continued nearly a year, until in 1814 the negotiations at Paris once more released the unfortunate city from its tyrants and restored it to its legitimate rights; since when it has been in a most prosperous condition, and gradually recovering from its misfortunes. No wonder that the inscription in large letters on one of the gates of the city, is: *Da pacem Domine in diebus nostris!* (Grant peace O Lord in our days.)

The celebrated bridge at Hamburg has been enumerated among the wonders of the world. It was built by Napoleon, under the immediate order of Davoust, across the two arms of the Elbe and the island *Wilhelmsburg*; and though it was at least 7 miles long, yet it was commenced and completed in the remarkably short space of 83 days! *Cæsar's* famous bridge was not more than a fourth as long, but his soldiers had to cut and hew the timber in the woods, and erect the bridge themselves, whereas these pseudo-Romans took the materials wherever they could lay their hands upon them, and compelled the vanquished city to raise the huge superstructure, whilst they stood by as idle spectators. This gigantic piece of architecture was suffered to decay, and at last was pulled down because the authorities of Hannover and Hamburg could not agree on the terms of its preservation.

It must be admitted that the projects of the French during Napoleon's dynasty were usually designed on a grand and magnificent scale. Many of the finest and noblest bridges, turnpikes, canals, harbors, wharves and edifices in Europe, especially in and contiguous to Paris; are so many splendid monuments of the distinguished enterprize, wise policy, lofty views and remarkable forecast of the Corsican emperor—that universal genius, whose plans were always sublime, and who seldom failed to

comply with them. Had he but been content to assign limits to his ambition, the extreme boundaries of the "Grand Empire" might now be the Baltic on the North, the Atlantic on the West, and the Mediterranean on the South. *Prussia* would have served the mighty conqueror as a check against Russia, and *Holland* would have answered a similar purpose in relation to England, whilst kings and princes would have esteemed it a privilege to perform their humblest genuflections at the pedestal of his august throne; but—"Quem volunt perdere Dii confundunt!" (him whom the gods determine to destroy they first confound.)

In my former letter I stated that Hamburg is one of the three or four remaining free Hansa towns. The government is a representative democracy, tinged somewhat with aristocracy. The legislative authority is mild and forbearing, while the executive, is as it always ought to be, prompt, rigid and decisive. The reins of government are in the hands of 4 Burgermeister, (Burgomasters) 24 Senators, and 4 Syndici, all who hold their offices for life. The one half must be lawyers, and the other half are selected from among the merchants; they supply their own vacancies by election. The city is divided into five parishes, each parish furnishes by election 36 members to the college of 180, from which college six members are chosen as a Grand Council, which conducts all ordinary city concerns, superintends the schools, congregational affairs &c. and also, as an *exchequer college*, has the management of the treasury, amounting to about 4 millions of dollars Banco. Besides these, there is a college of 15 called *Oberalten* (aldermen) before which charges against the senators may be preferred and investigated. None but the Senators and *Oberalten* receive any compensation for their services, the others are exclusively posts of honor. The official acts of the Senate must receive the concurrence of the Grand Council, and in some instances, of the citizens generally, before they can be published as laws. Foreign state affairs fall within the province of the senate, internal concerns are administered by citizen freeholders in the manner above mentioned; and the *Oberalten*, like the tribunes of Rome, appear to be a kind of mediator or intermediate authority between the Senate and the people. The Syndici with an equal number of secretaries or clerks are advisory members of the Senate. Some of the titles applied to the foregoing personages, are as follows: The Gr. Council is addressed as: *Honorable*, its individual members as: *Highnoble* and *Highwise*, and the Burgermeister as: *Magnificenz*, &c.

The Lutheran is the established religion in Hamburg and its small surrounding territory. There are some 18 or 20 ministers of this church residing in the city, constituting a Ministerium, over which the oldest member presides as Senior, and which administers the eccle-

siastical affairs so far as the civil polity, permits them. But unfortunately for the church ; as in every other part of Protestant Europe, so also here, the unnatural union of Church and state, gives to the latter a predominant influence, and converts the former into an engine of political government. The evil of this corrupt alliance is severely felt in Hamburg at this very moment, for as a spirit of true and active piety has gone abroad among some of the clergy as well as the citizens, there is good reason to believe that the church would now throw off the infidelity and impurity that have crept into it, if it were perfectly independent of the state, and left to manage its own concerns. But alas! so completely is it hampered by human inventions, so fettered by the Magistracy, that it can do little more than mourn over abuses which it cannot correct, and weep over desolations which it is unable to repair; nor is there much hope that Zion will put on the robes of her glory, so long as the majority of the magistrates remain unfavorably affected towards vital piety, and stigmatise as mysticism and superstition that which every true Christian accounts the *power and wisdom of God*. The friends and champions of orthodoxy may preach and write in defence of evangelical doctrines, and in opposition to infidel principles : but they are not permitted even to do this with that freedom and boldness and plainness which would be necessary to ensure a favorable result. Ministers of the gospel are not allowed to preach on the points in dispute between the orthodox and rationalists, and if they write on those points, their manuscripts must first pass through the ordeal of *censorship* before they can be published ; and ten to one, if the censor is not himself a rationalist, or a decided enemy of experimental religion, and in this case he will either entirely condemn the manuscripts, or so deface and mutilate them by striking out, or *crossing*, as they term it, whatever may be considered offensive by him, that when he is done with them, there will be but little cause on the part of the orthodox to desire their publication.

The decline of religion in the free cities of Germany, and in the Cantons of Switzerland has sometimes been adduced as evidence to prove the danger of leaving the Church free, and the necessity of propping it up by the support of government. But this is altogether a mistake. The Church is not free in the Hansa towns, no more than it is in Switzerland. The truth is, in the Catholic Cantons of Switzerland, as in other Catholic countries, the State is made subservient to the Church, and in the Hansa towns, as in other Protestant sovereignties, the Church is the creature of the State and an instrument to accomplish political purposes. How then can the decline of religion in those places be referred to as an argument against its freedom ? On the contrary, may it not rather be

produced as evidence to establish the very reverse? The freer a church or denomination is, the more it seems to flourish. Witness for example the Church in the Rhine provinces, where, for reasons unnecessary to be detailed here, it enjoys to a considerable extent, the liberty of self-government; here the chilling and withering influence of infidelity never was so deeply felt, and here the cause of the Redeemer is in a more prosperous condition, than in any other part of the whole continent of Europe where the church is less free. But above all, witness the abundant and satisfactory evidence on this subject, furnished to the world in the history of the Moravian church. This part of Christ's kingdom has been left to manage its own affairs, or in other words, there is no adulterous connexion between it and any civil power, nor has it ever allowed itself to be used by any government for state purposes; it is in Europe as well as in the United States, an independent Church; and it stands forth to the world, as a living and most encouraging monument of the ability of Christ's kingdom on earth, to sustain itself, if left free to do so. Amidst the various shocks that have been experienced by the Protestant church in Europe, and that have shaken it to its very centre—amidst the storms of heterodoxy and infidelity that have blown over it, and threatened its very existence; and during the late awful decline of Christian faith and practice, and abounding of unbelief and ungodliness; the Moravians, true to their God and themselves, have kept and manfully contended for the faith once delivered to the saints. They have indeed fluctuated—sometimes languished and then again arisen in the strength of the Lord, to newness of life and of zeal; but the spirit of piety has never yet departed from them. I venture to say, that at this very moment they are in as favorable a state as any other equal portion of the Redeemer's church. But as I shall have occasion to take up this topic again in some future communication, and as it is a subject deeply fraught with importance; I shall drop it for the present, and close a letter already too long, I fear, for the little interest it contains; with my sincere prayer to the "Great Head" that he may forever preserve his Church in the United States pure from the contaminating touch of statesmen, and from that "unholy alliance" with civil power which has exerted such a withering and blighting influence on the best interests of his kingdom in Europe. Fraternally and sincerely yours &c.

B. KURTZ.

Officers of the Missionary and Education Society of the Ev. Lutheran Church at Funks-town, auxiliary to that of Hagerstown.

President, FREDERICK GROSS, Vice President, WM. EAKLE,
 Treasurer, VAL. GLASS, Secretary, J. D. KIEFER, P. M.
 and twelve Managers.

Success of the Theological Seminary.

It must cheer the heart of every friend of our Zion, to witness the various efforts now made in behalf of her interests generally, and especially of her Theological Seminary. It is devoutly to be wished that our energies will not be relaxed, until we have reached that grand acme of our desires, the Second Professorship. We are informed that measures are in successful operation for that purpose, and that at the semi-annual meeting of the Directors next autumn, the individual to fill the chair will be elected. Heaven has thus far most signally prospered us, and this should only encourage us to proceed in our operations with renewed vigour. We regard the establishment of that school as a new and important era in the Lutheran Church of the South, and who knows that it may not exert its salutary influence over her whole territory? It is by far too late to discuss the relative advantages of associated and retired study, and the man who can oppose the establishment of theological schools, either speaks what he does not mean, or is grossly ignorant of the subject.

It affords us unspeakable satisfaction to observe the spirit and zeal in behalf of this good cause, which is manifested in several of the churches in Maryland. It is only necessary to enlighten the public mind, and the work is done. The interests of the Education Society are closely connected with those of the Seminary, and it is this which has excited a spirit, which, we trust, will not spend itself in mere sighs and ardent wishes, but exhibit its genuineness in solid deeds. While some are about establishing Scholarships, others are exerting themselves to supply the immediate demands of indigent students. We have heard from the Corresponding Secretary, that four young men have applied to him for aid to complete their studies, and it is likely that he will receive more applications before the opening of the next session of the school. These, with several others who have expressed their intention to join the Seminary, will fill up the vacancy occasioned by the departure of the senior class, which has finished the prescribed course, and is now ready to enter upon the field of labor. May the Spirit of God, to whose glory they have devoted their lives, accompany them! We have heard from an authentic source, that *twenty-five* applications for ministerial aid were made during the last winter, and only seven or eight vacant stations can be supplied. So destitute is our Church of ministers! How loudly does not this lamentable state of things call upon the pious youth to come forward to our help? Doubtless there are many, who want only to be spoken to and encouraged to come out in the ministry—many, whose retiring modesty keeps them

back, when the Church is suffering and holding out her imploring hands.

We have heard of the formation of several societies of ladies who have generously offered their services to assist in promoting the good cause, by contributions of needle and other work, and from them we may expect very efficient aid.* The second present of fancy-articles lately received from Europe, has not yet been disposed of, because we have assurances from our trans-atlantic *sisters*, that the supply would be increased, and it was concluded to postpone the sale until they arrived. Too much cannot be said in praise of the generosity of our brethren generally across the deep water. Their benevolence will not soon be forgotten—it will be written in stone on the walls of our Seminary.—We repeat what we stated some time ago, that nearly every arrival from Amsterdam, Bremen and Hamburg, at the port of Baltimore, affords us most joyful proof of the continuance of their liberality. They have not yet become weary in well doing, and they give us most convincing and tangible evidence of their disposition to favor the interests of the Church on this side of the Atlantic. Our mission to them (as we predicted in a former communication) is productive of many collateral advantages, which the Church will feel for many years to come. More was accomplished for her solid benefit in those twenty-two months than had been done for twenty years before.

We have every thing, then, to encourage us in our operations. Let the obligations of Christians be plainly and forcibly illustrated, and many who now hold back, will cheerfully step forward to our assistance, and our Seminary will be permanently and respectably established.

HERMANN.

*These societies have been formed by the ladies of the following places, as far as we could ascertain :—Taneytown, Hagerstown, and two in Baltimore.

Extract of a letter from a prominent minister of our Church in South Carolina, dated March 31, 1829.

“Much has been done in our Church in a few years, and much more, by the blessing of God, can be done. Our people are becoming more enlightened, and impressed with a sense of duty to God, and the Church to which they are attached. At our last Synod, we took up a collection of \$529 06¼. Our Missionary fund is so considerably augmented, that we are enabled to engage two or three missionaries. You will please to have the goodness to insert in the *Intelligencer*, that the Committee on Missions, appointed by the Synod of this state, is ready

and anxiously waiting to receive two or three missionaries at Lexington, Court House, and to defray their travelling expenses here, and give them what is customary for travelling as missionaries. I would observe that as the people at the north, have an aversion to coming to the south, and continuing here during the sickly season, we would make it perfectly safe to them, that during the healthy part of the season, they would visit the sickly part of the country, and during the sickly season, visit the upper and healthy part of the country, where we are certain they would be just as free from the ague and fever, as they would be at the north, provided they act prudently.

At a meeting held at Clark's Hotel, on last Saturday, the following gentleman were appointed to superintend the building of a Lutheran church in Columbia, S. C.—Col. Blanding, John Bryce, Henry Muller, John Nieuffer and John Hamiter.

I have the pleasure of saying to you, that one of our worthy brothers of this district, has requested me to say to you, that whenever it is required, he will give *one hundred dollars* for a second Professorship at Gettysburg."

Letters from Mr. Wolff.

The London Jewish Expositor for February, contains letters from the Rev. Joseph Wolff, written in Egypt in October and November last.—The following are extracts :

Damietta, October 6.—By the enclosed you will perceive that the Pacha of Acre refuses to every Englishman permission to travel into Syria. However, my stay at Damietta was blessed.

You will see by the Journal of Lady Georgiana, that a very amiable rabbi has professed his conviction of the truth of the Gospel of Christ; and that I have preached the Gospel to all the Jews residing at Damietta; and besides this, both Lady Georgiana and myself have proclaimed the Gospel to Mahomedans—she to women, and I to men. The Mufti of this place himself confesseth, that according to the opinion of their own doctors, the Mahomedan government will soon have an end; I have this from his own mouth.

On the Nile, October 14.—Fevers and disorders in my bowels are now returning very frequently; and even the moment I am dictating this letter to my dear wife, I am visited with both sicknesses, by the hand of my Lord Jesus Christ, whom I worship and adore as my God and my Saviour. It is an important hour to appear before the Lord of heaven and earth, an hour not to be trifled with; and still this hour seems to

approach with me. Remarkable it would be, if I were soon to die, that the Lord has revealed to me shortly before my death, or rather favored me with a glimpse of the glory of his second advent on earth, and filled me with the conviction that I shall see him again in my flesh.— Let my Jewish brethren in England know, in case you shall soon hear of my death, that I died with heart, and soul, and mind, a firm believer in my Lord Jesus Christ, whose blood cleanses from all sin; and tell, at the same time, the Gentiles, that the time is come, when the Lord Jesus Christ will again favor Zion, and will gather the outcasts of Israel, and bring judgment on the Gentile churches, for their lukewarmness and unbelief.

Cairo, November 14.—By the preceding pages you can see the present state of my health. When I got a little better, I went about among the Jews; and one who had heard my sermons at Alexandria, desired baptism, which I gave him on the 9th November. Lieder and Kruse, missionaries to the Church Missionary Society, and Lady Georgiana, and Mrs. Kruse were sponsors. Jews, Catholics and Protestants were present. Lady Georgiana was among the Jewish women; but now I am very ill again with an inflammation in the liver, and these lines are written in bed.

With the above, Mr. Wolff forwarded a copy of his correspondence with the Rector of the Propaganda at Rome. The Rector, with expressions of great affection for Mr. Wolff, and anxiety for his welfare; speaks of the distress and anguish occasioned by a report of his having become an agent of the “accursed” Bible Society, &c. He could not believe it of Mr. W. and wished to know from himself, whether it were so. Mr. Wolff answered as follows:

MY DEAR FRIEND—Your letter of the year 1824, reached me not sooner than yesterday, which I was sorry for; for you might consider my silence as a mark of disrespect, and forgetfulness of all the kindness I received at Rome, which is not the case: for though now altogether separated from the Church of Rome, to which separation I was induced, as well by the powerful command of my conscience, as the conduct of the court of Rome towards me, I still have never ceased to acknowledge, in England and every where else, even in the midst of Protestants, not only the personal kindness I received at Rome, but likewise the grand and energetic exertions of the court of Rome for the propagation of her principles. I am not agent to the British and Foreign Bible Society, for that Society considers me too wild and imprudent to be their regular agent, but they furnish me with the copies of the word of God for distribution among Jews, Turks, Persians and Christians. If the Propaganda would furnish me with Bibles printed at Rome, without the Apochrypha, I promise to prefer them to

those of London. I am not the head of the Methodists, as Cardinal della Somaglia writes. I dislike the church discipline of the Wesleyan Methodists more than I do that of the Church of Rome. I am, my dear friend, a Jew, redeemed by the blood of Jesus Christ, whom I believe to be, with the Father and the Holy Ghost, my only God, and whom I consider to be my Saviour and my only High Priest, who was once offered for us all, to be an atonement for our sins; and I am, my dear sir, a Jew, who is called of the Lord to lash the Gentile Roman Catholic and Protestant Churches, by telling them, as Paul told the Romans, (chap, xi.) that they shall be cut off, while the Jews shall be grafted in again. You see by this, that I am impartial towards both the Catholics and the Protestants; but still I must ask one question— if Rome is such an affectionate mother, why did she proscribe me to an immoral people like that of the East, and thus expose her son to the rage of ignorant Christians, who are, for the sake of money, to-day Catholics, and to-morrow Greeks? Let the Propaganda allow me to come to Rome with Lady Georgiana, my wife; and let the Propaganda allow me to lay before it my difficulties in believing in the Church of Rome, and then dismiss me in safety, and I will come to Rome at the first summons.

I was harshly treated in Ireland by Dr. Doyle. I felt from my childhood, the vocation of preaching that which is truth, and after finding the Gospel to be the truth, I burned with desire of preaching the Gospel of Christ. Rome cut me off from all hopes of ever realizing that object. Rome made me wander into a convent of Friars, who prohibited me the reading of the Scriptures, called by St. Gregory, "*Panis Vitæ*."* They taught me to flagellate myself, not to preach the Gospel of Christ; and besides this I must confess, that the doctrine of transubstantiation is an idolatrous doctrine, which I do not see revealed in Scripture. Christ never said, "*Hic panis transubstantiatur in corpus meum*;"† nor can I find in Scripture the supremacy of the Pope, for Simon Barjona was a rock, (Petrus,) i. e. the founder of the Church of Christ, by his preaching at Jerusalem that Jesus was the son of God, but he was never the head of the Apostles. Paul withstood him to the face. If Peter had been the superior of St. Paul he would have punished him, as the Pope did me. I loved Pius VII, and I loved Cardinal Litta, and I tenderly loved the Propaganda, and therefore it did cost me much to appear as the opponent of a Church, in which there are so ma-

* The bread of life.

† This bread shall be *transubstantiated* into my body

ny excellent members, as Count Stolberg, Pius VII, Cardinal Odeschalchi, Mons. Testa, and Menochio; but a powerful appeal of the Spirit from above, finally got the advantage over my carnal mind. I am, as I have said, not united with the British and Foreign Bible Society, but I am agent of the London Society for Promoting Christianity among the Jews, and the Propaganda itself would delight in seeing the Jews converted. Would the Propaganda allow me, perhaps, to come to Rome, in order that I might preach there to the Jews? and I would then listen to any argument proposed from the Sacred Scriptures to me—by this standard I will either stand or fall.

You speak very affectionately, but I do not know if I were to come to Rome, whether Cardinal della Somaglia would not put me, out of tender affection, into a dungeon, as the Patriarch of Mount Lebanon did Asaad Shidiak, when converted to the truth; and he is now still in prison, put into it by his affectionate spiritual father; just as Simon Gevris, Archbishop of Jezira told me, when I met him in Persia,—“They have caught me by words sweet like honey, and given me to drink the cup of bitterness:” but I shall be always rejoiced to receive letters from you, as I am always heartily rejoiced to see one, or to hear from one of the Propaganda; and you may be assured that I was exceedingly glad to see your hand-writing. But my categorical answer is, 1. That I am a believer in Jesus Christ, but not a Roman Catholic. 2. That I am not, nor ever desired to be, an agent of the Bible Society, though I approve cordially of their object, without agreeing with every one of the proceedings of that Society. 3. That I was missionary to the Jews for six years without belonging to any Society whatsoever, but am now in connexion with the London Society for Promoting Christianity among the Jews. 4. That I protest against being considered a Methodist. 5. That I have not taken any step without prayer, therefore do not repent of my proceedings for the last eight years; for my letters to Rome, after my banishment, show that I had no vindictive spirit. 6. That I am ready to justify myself at Rome, if the court of Rome will not detain me after my defence, and do with me as they did with St. John Huss at Constance, burn me alive.

Rev. K's. Sermon on Sabbath Schools.

(Concluded from page 22.)

In our last communication upon this subject, you were made acquainted with the interesting manner in which the religious instruction of

children has been viewed by the Lutheran church, since the days of its venerable founder ; the care with which Luther himself provided suitable books for this purpose, in which the doctrines and principles of the Bible were set forth in a way adapted to their capacities ; and the provisions which from time to time, were made that it might receive that attention which its importance demands ; and that not only constantly in Europe, but in our Church in this country, as far as the peculiar situation of our ministers would admit of, it has received this attention. It must then be granted that, whilst less system was observed than now obtains in our Sabbath schools, yet by no church more than the Lutheran, has the pious instruction of the children, and young members within its borders, been considered as so fundamentally connected with the prosperity of the church, and the interests of the Redeemer's Kingdom ; and that the conversational manner, that is of familiar lectures delivered by the instructor, as if talking with the children, the plan in favor of which the instruction in all our schools seems rapidly to be changing, and which the writer of this, from much observation and practice in teaching, feels confident is the most successful one that can be pursued ; having witnessed its advantages in many instances above the common mode, and enjoyed them himself while young. On many occasions we have much regretted the tedious task of committing whole chapters of scripture to memory, which children have had enjoined upon them, and which were hastily committed for recitation and correctly too recited ; but by the following Sabbath, scarcely one verse was distinctly recollected. In our schools there are some instances in which the whole New Testament has been committed to memory ; but whilst much praise was certainly due for the child's diligence, application and strength of memory, yet upon conversation with such, we have found them with all their facility for committing, less able to understand and correctly answer questions founded upon the scriptures than others, who could make no boast of having committed the Testament to memory, but had the superior advantage of scripture knowledge, immediately imparted in a way adapted to the infant mind. For this purpose, and upon this principle of infantile instruction, the easy scriptural "Questions of Judson" have been prepared, and we are pleased to see them, so generally introduced ; persuaded, that by them, both the labor of teaching is so diminished, that instead of being a task, is rendered pleasing and profitable, and the advantages gained by the children over the old plan beyond comparison.

But the object of our remarks on this subject was, not to enter into an examination of the comparative merit of the different modes of imparting religious instructions to the young, pursued in the different schools ;

but to call the minds of our people, to whose benefit your paper is chiefly devoted, to the attention it has always received, the manner in which it is made binding upon our ministers and congregations, and the decided advantages of the plan of instruction which has always been pursued in our church.

That its importance is not lost sight of, though we are much too careless in the discharge of the duty, is seen in the pressing and feeling manner in which the subject, from time to time, is urged by our Synods upon the congregations under their care. But, were we without these testimonials from the authorities of our church, the feeling language of the sermon already alluded to, preached expressly in behalf of this object and for the benefit of the school under his care, by the President of one of our Synods, in which he not only speaks the language of the Synod over which he presides, but the whole Lutheran Church, shows the increasing attention which the subject receives.

We shall now, as promised, present the reader with a few extracts from the above discourse, the whole of which we could heartily wish was in the hands of every teacher in any way connected with the religious instruction of children, as every page is so well calculated to aid the cause for which it was intended.

In remarking upon the conduct of our Lord towards the children that were brought to him, the author says, "What amazing condescension! Truly here was literally fulfilled the prophecy of Isai. 40, 11." "He shall gather the lambs in his arms, and carry them in his bosom."

"In what an endearing light does this exhibit our Saviour? To notice those little ones who could be so little conscious of his love. How conciliatory to the parents, how gratifying, how flattering to their feelings to behold such kindness shewn to their offspring! No doubt they often afterwards reminded their children that they had been thus highly honored; and methinks this very circumstance would operate upon them through life to devote themselves to the Lord Jesus Christ, and to cleave to him with full purpose of heart."

"But how much instruction is this act of kindness on the part of our Saviour calculated to impart to us. You who are parents may learn what your duty is with respect to your children. You cannot but see that Christ is their friend, and that he loves them. Even at this very moment he is not only willing but anxious to take them into the arms of his love and bless them. Surely then it is your duty to bring them to him, that he may receive them into his Kingdom and make them partakers of his salvation, by instruction, by your example, by your admonitions, by your prayers; and he will receive them with open arms, and constitute them heirs of life eternal.

“And to us, who are Ministers of the Gospel, this circumstance speaks with peculiar emphasis. It teaches us that we must attend to the lambs of our flock, and consider neither the meanest nor the weakest of the people as beneath our notice. May God always incline and help us faithfully to practice this duty.

“And you, my hearers, should also learn how acceptable a service you would perform, if you labored so to instruct the rising generation that through your means they shall be brought to Christ. Surely if the Lord of Glory did not esteem those little ones unworthy his notice, neither should you. If he did not overlook the existence of little faith, or “despise the day of small things,” or disdain to sow what could not be reaped for many years, well may you cultivate the same benevolence, and exert yourselves according to the measure of grace given you in the same glorious cause.

“We rejoice most sincerely that we have in this congregation a goodly number both of males and females, who are willing to be thus employed, and to devote their time and talents and influence, and prayers to the welfare of “little children.” We thank and adore God that he has put it into their hearts, and encouraged them to engage in so benevolent and laudable an undertaking; and that thus far he has sanctioned and prospered their well intended efforts, thus testifying that he is well pleased with “the work of their hands.” Oh beloved, may you never grow weary in so good a cause, but remain steadfast, immovable, and always abound in the work of the Lord; knowing that in due season you shall certainly reap, and reap abundantly if you faint not.

To parents in general he remarks, “Here every one of your little ones may be taught, like Timothy “to know the holy scriptures from a child,” here the seeds may be cast into their infant bosoms which shall hereafter bring forth fruit unto everlasting life. Think you that so many fervent prayers, offered up by the Teachers in behalf of your children, shall receive no hearing and be of no avail? Shall efforts so perfectly disinterested, and in such strict accordance with the requirements of God’s word produce no good effects? Will the Saviour withhold his blessing from such exertions? Surely you cannot think so. On the contrary we have good reason to hope it will prove the means of salvation to many children, who from time to time may enjoy the benefits of its instructions.”

To Teachers he remarks, “you have reason to consider it a privilege as well as a duty, to be thus engaged in a work which contemplates so much good to the rising generation. Go on therefore, my dear young friends, in the assurance that your “labour in the Lord shall not be in vain.” He who by the mere imposition of hands, can confer a blessing,

is able to crown your endeavours with success. Only seek instruction from him yourselves, and you will be the better qualified to instruct others. Walk in the ways of religion yourselves, and you will be the better able to direct others in it. Experience more and more of the riches of divine grace in your own hearts, and you will be enabled to pourtray and exhibit the same more fully to others. Thus shall your pious instructions prove a source of as much joy and blessedness to you, as to the children themselves."

But indulging our first and merited partiality for the above discourse and the subject with which it is connected, we forget Mr. Editor, that we are presuming too much upon your indulgence. Having completed the object of our communication, with our prayers for the blessing of heaven upon all efforts, having in view the pious instruction of the young, and especially for such increased attention in our own Zion, as the growing importance of the subject demands, I remain yours, &c. S. E. R.

Miscellaneous Items.

Snuff.

In a pamphlet published nearly three quarters of a century ago, written by Dr. John Hill, appear, among other matters, the following cautions against the immoderate use of snuff. The Doctor endeavours to prove, "that snuff, by corroding the nerves of the nostrils, impairs, and often destroys, the sense of smelling; that falling into the mouth, the saliva becomes tinctured by it, and the acrimony of the tobacco so much injures the nerves of the tongue, that the flavour of fruits and the more delicate foods cannot be perceived; that some of the fluid which the glands of the nose naturally discharge, will be drawn, tinctured by snuff, with the saliva of the mouth, into the stomach, and tobacco being a narcotic, will bring on all the mischiefs that attend a bad digestion; that the œsophagus, the passage from the mouth to the stomach, while it receives the virtues of the saliva impregnated with snuff, may at some time retain a portion of it, which by irritating the nerves, will occasion an inflammation that no hand can reach. That the acrimony of snuff is able to produce in those parts with which it comes in contact, dangerous swellings and excrescences; and that there is great reason to believe that polypuses in the nose are occasioned by snuff."

Pope Leo XII.

A Vienna paper under date, Feb. 15, states "The melancholy news of the death of his holiness arrived to day. As the papal dignity is one

ly elective, no court will be in mourning. It is supposed that either Cardinal Justiniani supported by Austria, or Cardinal Macchi supported by France, will be the new Pope. The election will take place on the 23d inst.

The Road to Ruin.

A descendant of one of the most opulent and respectable families on Long Island, well educated and polished, became a much respected merchant in the city of New-York. He married a lady of refinement with an ample fortune, who proved a virtuous and affectionate wife, and a kind mother to his children. Some months ago, his children brought, from time to time, various articles of property to a moneyed institution, to raise funds. There was first a watch, then a silver cup, then other articles of plate, then furniture, and clothing, &c. At last, when the time came that they must be redeemed or sold, the mother herself came to the office and said, "They must be sold, I cannot redeem them. I was born and brought up in affluence, but my husband took to drinking and gambling, and was ruined. Two months ago he left me, and I have not heard of him since. And now I do not know where I am to get my children bread for to-morrow.

Another destructive fire.

On the 10th of April, at 3 o'clock, A. M. the La Fayette theatre in New York, the cost of which was 100,000, dollars, was, together with many other buildings entirely destroyed by fire. It is said to have commenced in a stable—and to have been probably the work of an incendiary.

Scalds and Burns.

A Doctor Ward, of Manchester, corroborated by Mr. Tatham, surgeon, of Kendal, has published cases in the *Lancet*, of severe burns and scalds effectually cured by dredging the parts affected with fine wheaten flour. This process is to be repeated as often as apparently requisite, and the flour allowed to remain on the patient, in the form of paste, till it gradually falls off as the skin has been restored. The relief from pain is, in every instance, described as immediate. It is recommended generally to cover the flour with cloths to exclude air.

A calculator in the American Daily Advertiser says, that there are 1289 tippling shops in Philadelphia, which are attended by 6195 drunkards, who bring distress on 30,975 persons, being their wives and children.

Public executions are prohibited in the State of New York, after the first of January, 1830. The New York Advertiser advises the sheriffs of the several counties to make them private during the present year, if they have occasion, as they have power to determine the mode in which the duty shall be performed.

Decision.

In the case of the females of St. Paul's church, Philadelphia, *versus* the vestry and wardens, the supreme court has rendered a decision against the former. The females, acting up to the letter of the charter, which states, that "any *person* paying pew rent, shall be entitled to vote," conceived that they could have a share in the election of vestrymen, wardens, &c. The chief justice, however, considering that portion of the charter as a violation of the constitution of the United States, decided against the plaintiffs.

The spirit of the Papal Church in the 19th Century.

The following facts are from a statement recently made at a meeting of the New York Auxiliary Foreign Missionary Society, by Mr. Temple, who has laboured several years at Malta, in conducting the works published at the mission press.

Over the doors of most of the churches in Malta, is written in large letters—*Plenary Indulgence*—thus inviting all passers by to enter and buy liberty to commit all manner of iniquity without exposing one's self to punishment in a future world. Images of souls suffering in the flames of purgatory, and paintings representing the same thing, are seen in some churches, and industriously circulated, to draw out money from the suffering poor to be expended in masses for these souls. Every Monday morning there is a cry in the streets, What will you give for the souls? It is thus the priests and the monks, consisting at least of one-tenth of the men, are fed by grinding the faces of the poor.

Every good Catholic must "confess" at least once a year, and thus the ecclesiastical authorities become acquainted with the secret history of every family, and his holiness of Rome, sees with more than a "hundred eyes," and is able to take measures to check the least tendency to "heresy."—CHURCH REGISTER.

The Religious paper of the Methodist Episcopal Society, in New York, is extensively patronized; 200 hands are employed in this office 25,000 papers are issued weekly, besides 11,000 magazines, for adults, 800 juvenile magazines, and other printing.

Test of perfect Vaccination.

All persons should insist on a family surgeon using the test discovered by Dr. Bryce, of Edinburgh. It consists of vaccinating on the other arm, from the first one vaccinated. If the first has been perfect, both pustules will ripen precisely at the same time; if this does not take place, the constitution has not been properly affected, and vaccination must be repeated. This simple and easy security ought never to be neglected.

Actual number of Jews in the world.

The following curious statistical account of the number of Jews existing scattered throughout the five parts of the world, in 1828, is taken from a manuscript on the actual state of mankind, their languages and religions.

It appears that this singular people are now as numerous as ever, and at least 2,700,000 in number, belonging to the different sects of Rabbinites, Caraites, Samaritans, Yahudis, Malabars, &c. They exist almost in every State of Europe, except in Spain, Portugal and Sicily, where they are excluded; it is said that none are found in Scotland! although not forbidden to come there.

The European Jews dwell as follows:

In the Austrian dominions, Hungary, Galicia, &c.	470,000
In Russia and Russian Poland,	450,000
In Turkey in Europe,	312,000
In Prussia and Prussian Poland,	153,000
France,	60,000
Bavaria,	55,000
Netherlands	80,000
England, Ireland and Hanover,	25,000
Denmark, 6000; Sweden, 500,	6,500
Several German States,—Baden, 16,000; Wirtemberg, 9,100; Saxony, 1,400; other small States, 6,000	32,500
Italian States—Tuscany, 10,000; Sardinia, 3,000; Roman State, 15,000; Naples, 2,000,	30,000
Total in Europe,	1,644,000

In Africa they are very numerous, in all the Barbary States, from Morocco to Egypt. Some are found also in Abyssinia, Zanguebar, Soudan, Cape of Good Hope, &c.; the total is not exactly known—but may be estimated at 480,000,

In Asia there are about 250,000 in the Turkish dominions 35,000; in the Russian dominions, nearly 100,000 in Persia; some in Arabia, Tartary, Cabul, China, India and Malabar; the total being about 542,000.

In Polynesia, the number is small, being confined to Batavia; the English and Dutch dominions, not exceeding 2,000.

While in America, although excluded from Brazil and the Spanish States, they have spread in all the other Colonies and States. There are about 15,000 in the United States, 12,000 in the English Colonies, 4,000 in the Dutch Colonies, and 1,000 in the French, Danish, Swedish, &c. making thus about 32,000.

The grand total will be,

In Europe,	1,644,000
In Africa,	480,000
In Asia,	542,000
In Polynesia,	2,000
In America	32,000
<hr/>	
Total,	2,700,000

This number may be deemed tolerably accurate, particularly respecting Europe, where they are most numerous. The idea of ever gathering together such a scattered nation, speaking different languages, and of very opposite manners, appears rather difficult, if not preposterous. Although keeping themselves a distinct people every where by some peculiarities, yet they have generally adopted the manners and languages of the countries where they dwell. Very few can speak the Syriac or Modern Hebrew; the languages most widely spoken by them are the Arabic, Italian, German, Polish Jew Dialect, and Turkish.—*S. E. Post.*

The Levitical Law Revived.

In the Territory of Florida a law has been recently enacted, respecting marriage, which contains the following sections: "That if any person shall marry within the *Levitical degrees*, he shall be subject to a fine of one thousand dollars, one half to the informer, the other half to the Territory: and the said marriage shall be annulled and set aside by any court of competent jurisdiction in the Territory, and the court may require the parties to give bond and security that they will not, in future, cohabit with each other, and commit them, in case of non-compliance: Provided, That nothing herein contained shall be construed to render illegitimate the issue of the marriage thus annulled."

Who shall have the prize?

There was once to be a meeting of the flowers, and the judge was to award a prize to the one pronounced the most beautiful. "Who shall have the prize?" said the rose, stalking forth in all the consciousness of beauty. "Who shall have the prize?" said the other flowers, advan-

cing, each filled with conscious pride, and each imagining it would be herself. "I will take a peep at these beauties," thought the violet, as she lay in her humble bed, not presuming to attend the meeting "I will see them as they pass." But as she raised her lowly head to peep out of her hiding place, she was observed by the judge, who immediately pronounced her to be the most beautiful, because the most modest.

Alfred the Great.

Harrassed by the invasions of the barbarous Danes, Alfred found a place of refuge in the isle of Athelney, Somersetshire, and there he was reduced to great extremities. A pilgrim found him out, and requested alms. The queen informed Alfred that they had only one small loaf remaining, which was insufficient for themselves and the friends who were gone in quest of fish and other necessities, though with small hopes of success. "Give the poor man one half of the loaf," said the king: "He that could feed five thousand men with five loaves and two fishes, can certainly make the remaining half of the loaf more than sufficient for our necessities."

Zoology.

The museum of the Zoological Society in the Regent's park, London, has been so rapidly enriched, that it is now stated to contain 600 species of mammalia, 4000 birds, 1000 reptiles and fishes, 1000 testacea and crustacea, and 30,000 insects; almost all of these are admirably arranged. The vivarium (chiefly in the gardens) possesses upwards of 430 quadrupeds and birds. The outlay of the Society last year amounted to £ 10,000; the funds being raised by public admissions to the gardens, and by the contributions derived from a distinguished list of 1200 members.

Seventh-day Baptists.

We have now before us the minutes of the last year's General Conference of this peculiar denomination. Their meeting was held in Piscataway, N. J. and the whole number of additions for the year preceding their conference, was *two hundred and thirty-five*. Their entire number is *three thousand and thirty-five*.—*Col. Star*.

A considerable sensation had been created at Liverpool by the trial and conviction of Mr. John Williams, a solicitor. His offence was having forged a deed purporting to be an indenture of demise for securing the sum of 650 pounds to one Elizabeth Mather, on certain lands in the county of Chester. He was sentenced to death. The jury and the prosecutrix earnestly recommended him to mercy.

The following may serve as a good hint for many a worshipping congregation :—

" Old Times."—The people of Andover, in 1672, passed an ordinance, that " whatsoever dogs shall be in the meeting house on the Sabbath day, the owner thereof shall pay sixpence for every time being there;" and an officer was appointed "to take notice thereof, and to gather it up."

Many too, who permit their dogs to go to meeting, will keep servants and children at home.

On Tuesday, the 10th of March, Mr. Peel introduced his bill for the relief of the Roman Catholics, which is published at length in the London papers. The Catholics are to be admitted by the operation of that bill to all offices legislative and executive which are the objects of ambition, and which confer power with the exception of three, the office of Regent of the Kingdom, Lord Chancellor, and Lord Lieutenant or other Chief Governor of Ireland; excluding them only from those offices connected with the Church Establishment of England, which consistently with the principles of their own religion they could not hold.

The Catholic dignitaries are prohibited under a penalty of one hundred pounds from assuming the title of any Archbishopric within England or Ireland. The London Courier says that this is no hardship, since the Archbishop of Armagh may take the title of Archbishop of Leinster and so on, and that the Roman Catholic Bishops may assume the names of cities and towns, which are not the sees of Protestant Bishops.

The Jesuits receive the hardest measure of any class of persons mentioned in the bill. Every Jesuit in the kingdom, and every member of any other religious community of the Romish Church, bound by monastic vows must procure himself to be registered within six months after the passing of the act under a penalty of 50 pounds. Every Jesuit or other person bound by monastic vows hereafter entering the kingdom, commits a misdemeanor and is liable to banishment, unless he be a natural born subject. Those who take upon themselves the monastic vow within the kingdom are made liable to banishment, and those who administer it to fine and imprisonment. Religious communities of females are, however, exempted from the operation of these penalties.

The Hon. Esekiel Webster, of N. H. brother of the Hon. Daniel Webster, of Boston, fell dead in the Court House at Concord, whilst addressing a Jury of the court of common Pleas, "with even more than his usual force and eloquence."—This is a melancholy event indeed. He was aged 49.

A hint to parents.

A little girl, six years of age, belonging to our Sunday School, was repeating the commandments. Her teacher endeavored to explain to her in what manner she was to honor her parents. "You must honor your parents by *obeying* them," said the teacher. "O ma'am" exclaimed the little girl, "I cannot keep *that* commandment." "Why cannot you keep it, my dear?" "Because, ma'am, when mother tells me to do *one* thing, my father tells me to do another. Now just before I came here, (it was on a private visit to her teacher, and on a week-day,) my mother told me to stay up stairs and learn my lesson, and my father told me to come down and play—now how *could* I obey them both? No, no, (closing her little hands as if in despair,) no, no, ma'am, it is impossible for me ever to keep *that* commandment."—*Am. S. S. Mag.*

Scraps from History.

The streets of London were not paved in the 11th century. Quarantine was first established by the Venitians. The ancients wrote with reeds. Rolender sent the cochineal plant, with live insects on it, to Linæus, at Upsal. The first mention of horse-shoes is in the works of the Emperor Leo. The first account of stirrups is to be found in a book written by the Emperor Mauritius, on the art of war. Emperors and kings formerly held the stirrups when priests mounted their horses. The windows of the ancients had no glass.—The use of quills is said to be as old as the fifth century. Reeds continued long in use after quills began to be employed: quills were so scarce at Venice in 1233, that it was with great difficulty men of letters could procure them. Jacob Eherni was beheaded in the Dutchy of Wurtemberg for adulterating wine.

A translation of the Latin Grammar of C. G. Zumpt, from the German, has lately been made by George Bancroft, of the Round-Hill school, Northampton, and published by Messrs. G. & C. & H. Carvill, of New-York. The great reputation of this work in Germany, is evinced by its having run through seven editions. In England a translation of it has gone through two large editions.

It is mentioned that it is the intention of Count Survilliers (Joseph Bonaparte) to provide the world with a body of memoirs, founded on the great mass of original and curious testimony which he has preserved.—*Philadelphia Chron.*

According to a new statistical account of the existing Jews, their number throughout the world is at least 2,700,000, belonging to the different sects,

Religious Discussion.

A meeting of the citizens of Cincinnati was held at the Council Chamber, on the evening of the 7th inst. to make arrangements for the contemplated discussion between R. Owen of Lenarck, and Mr. Alexander Campbell of Bethany, Va.—In June, 1828, Mr. Owen issued his challenge, offering to meet any individual in a friendly discussion, at such time and place as should be selected by the party accepting the challenge.—Mr. Owen says :

“ I propose to prove, as I have already attempted to do in my lectures, that all the religions in the world have been founded on the ignorance of mankind ; that they are directly opposed to the never-changing law of our nature : that they have been and are the real source of vice, disunion and misery of every description ; that they are now the only real bar to the formation of a society of virtue, of intelligence, of charity in its most extended sense, and of sincerity and of kindness amongst the whole human family ; and that they can be no longer maintained except through the ignorance of the mass of the people, and the tyranny of the few over that mass.”

Mr. Campbell has taken up the gauntlet, “relying upon the authority; reasonableness and excellency of the Christian religion.” The controversy and its issue is looked to with much interest. Mr. Owen is an advocate of the Social System, as exemplified in the establishment at New Harmony, and Miss Frances Wright of whom our readers have heard, is one of his disciples or colleagues.

N. B.—The debate commenced in Cincinnati on the 13th ult. and terminated on Saturday, the 18th. Mr. Campbell was victorious.

Extempore Preaching.

By which is meant that method of preaching which excludes, not premeditation, study, arrangement, but only the *writing out* of whatever is spoken, was universal in the ministry of the gospel, from the apostles to the reformation. In no churches but the protestant episcopal of Great-Britain and America, has it, to this day, been generally abandoned. It is remarked by the author of the *Memoir of Richmond*, that “neither in the Roman, Lutheran, or Reformed church, neither in France, the Netherlands, Switzerland, or Germany, does the practice of written sermons generally prevail.”—*Phil. Rec.*

The official estimate of Indians within the United States is 313,130; [Had an estimate been made a century ago how different would have been the result.]

Second Professorship.

We are authorised to add to the list already given, Mr. Henry Havestick, of the Gettysburg Seminary, and, a gentleman of South Carolina, who will each pay 100 dollars to raise a fund, which will enable the Directors of the Seminary at Gettysburg, to call a second Professor.

MORTUARY.

To the list of faithful Servants of the Lord Jesus, who have been called from the field of labor, to enjoy that rest which remaineth for the people of God, it becomes our duty, to add the *Rev. J. P. Goertner*, late Pastor of the Evangelical Lutheran Church at Johnstown, New York. He was a man of piety, handsome talents, ardently attached to the doctrine and discipline of our Zion, and in the prime of life; his death is therefore a serious loss to our Church.

The Rev. T. Lape, in an address, upon the death of this excellent brother says to the people, who especially mourn the loss of their Pastor, "When he first came among you, this Congregation was literally a spiritual waste.—You were scattered like sheep without a shepherd; though in search of sweet pastures and living water, yet you had no one to conduct you thither, he by his indefatigable zeal, his amiable deportment and pious exhortations, became the humble instrument, under Providence, to collect you together, and bring you to the fold of the great Shepherd of souls. He organized a congregation among you, of strength sufficient to enable you to give him a call for life. He accepted of your call, and was solemnly installed as your Pastor. Your prospects were truly bright;—Your hopes for extending your former bounds were truly flattering. His friends as well as yours, rejoiced on beholding your promised condition:—The attention manifested to religion and the observance of the ordinances of God's house. But soon a cloud of disappointment, by degrees, began to lower:—your beloved pastor began to sink under the attack of a slow consumption, in consequence of which he was by a sense of duty towards himself, compelled to relinquish his charge over you, and in accordance with the advice of his physicians, to visit Europe for the improvement of his health. You, no doubt, remember that day when he delivered his farewell sermon:—You no doubt, remember that gloom which pervaded every bosom before he arose to address you for the last time.—These were the words of his text.—"Only let your conversation be as it becometh the gospel of Jesus Christ—that whether I come and see you or else be absent, I

may bear of your affairs, that ye stand fast in one spirit, with one mind, striving together for the faith of the gospel."

Si videris hominem, interritum periculis, intactum cupiditatibus, felicem inter adversa, placidum in tempestatibus; despicientem quasi ex loco superiore humana omnia ; nonne admiraberis?

Then truly, you will admire the man, who like Goertner, was the true, firm and devoted Servant of Jesus, under all circumstances, and in every situation."

We have to announce the death of *Henry Schell*, Treasurer of the Juvenile Missionary and Education Society of the Lutheran Church in Frederick. He was, after a few days illness, translated to another world, on the 3d of April, having arrived at the interesting age of twelve years and seven months.

At the age of four years, he could repeat a number of our best German and English hymns, and nothing delighted him more, than religious exercises from that period. He was accordingly present at all our religious meetings, and enforced the truths he heard upon the minds of those, whose child he was! The Sunday School was an institution he viewed as one of the most powerful means, to engage the minds of his associates, with spiritual things, and having himself been a regular scholar, was fitted for the duties of a teacher.

When the Juvenile Missionary and Education Society was organized, he was elected Treasurer. The object of the Society having been stated in clear terms, by the Pastor, our Henry, made it his duty, to advance the leading facts, in his intercourse with his associates, and thus increased the society, which in truth he sustained.

During his illness, although constantly in a delirium, in consequence of an inflammation of the brain, he was constantly engaged in prayer and though he did not recognise his mother and other relations whenever they spoke to him, yet whenever his Pastor came to him, he at once observed, "How glad am I to see you" and conversed with him upon the subject of religion, as correctly, as if he were in perfect health.

A little while, before his spirit left the tenement of clay, he sung the 141st Hymn, "Hark the voice of love and mercy." The conclusion, "It is finished; Was the dying Saviour's cry" he pronounced with great emphasis, whilst joy beamed from his pallid countenance.

Ministers; omit not Catechetical instructions, with the children of your charges! Men and brethren in general, organise and sustain Sunday Schools in all your Churches, and in heaven you will see the fruits of your labors.

THE EVANGELICAL LUTHERAN INTELLIGENCER.

*Hier stehe ich, ich kann nicht anders;
Gott helfe mir! Amen!—LUTHER.*

VOL. IV.]

JUNE, 1829.

[No. 4.

Theological Seminary at Gettysburg.

The Directors of this institution, assembled at Gettysburg on the 18th of May. The Theological Students were examined by Professor Schmucker in different branches of Theology, &c. and acquitted themselves in a manner, highly honorable to the Professor and themselves. As for ourselves, we were gratified beyond our most sanguine, anticipations. Not only were the members of the Senior class especially, ready to answer every interrogatory upon the different branches, but they evinced a solemnity, a confidence, and humility, which satisfied us, that they have been *well* taught. *Abaddon* himself, the first opponent to Theological Seminaries, must confess, that it is idle to resist the march of the Gospel. And, why will not all, who yet have it in their power to become the children of God, cease their opposition to, and hatred for, nurseries of well qualified servants of Jesus, our God, Jehovah?

If there be any, who have the honor of belonging to our Zion, or to any of the Churches, which foster Theological Seminaries, that are unwilling to aid, and either secretly or openly oppose those institutions, we would invite them, to attend the examinations of the Students. Let the Lutheran go to Gettysburg or Hartwick, when the next examinations shall take place, and we pledge ourselves, if he attends, he will be convinced, that to oppose Theological Seminaries, is to oppose Jesus Christ. Or, go to any Theological Seminary, Presbyterian, P. Episcopal, German Reformed or any Protestant Seminary, and the effect will be the same.

The Classical department, attached to our Seminary, merits patronage. We ourselves examined the students in the different Greek and Latin Authors read in schools, and we assure the reader, that we were rigid and minute. As many examinations as we attended we never were more gratified, than upon this occasion. Mr. Jacobs the teacher, is cer-

Vol. IV. No. 4.

tainly highly gifted to instruct in the languages, and just the Gentleman whom the Board of Directors should sustain. We think ourselves qualified to judge of him, and deem it a duty we owe him, to declare, that students under his care, will by due application, obtain a critical knowledge of the languages.

Lutherans! Can you be ungrateful to God, for the signal mercies, he has imparted to your beloved Zion within a few years? Can your posterity be unwilling to hold in grateful remembrance, the Synods of N. Carolina, of Maryland and Virginia and of West Pennsylvania, through whose exertions under God, such a state of things has been produced?

But to return. On Tuesday evening, the Rev. L. Eichelberger, delivered the Graduate Address, of which we shall publish copious extracts.

Seven Students having finished their studies, and being duly examined, and approved of, by the Directors, were admitted to the honors and privileges of the Institution. Six of them, delivered and defended particular Theses.

1. Mr. Wm. Artz of Washington county, Md. "The duty of all the members of the Church of God, as well as of its Ministers to feel the deepest interest in its welfare, and their ability to promote it."

2. Mr. Jonathan Oswald, Washington county, Md. "Liberty of conscience." In the German language.

3. Mr. Henry L. Baugher, Adams county, Pa. "The increasing light which has been thrown on the Bible by the progress of literature since the dark ages."

4. Mr. David Rosenmiller, York co. Pa. "The encouragement of the Christian church to aim at evangelizing the world."

5. Mr. Jacob Kaempffer, Va. "The advantages resulting to the Christian church from the blessed Reformation." In the German language.

6. Mr. Henry Haverstick, Philadelphia. "The evils of bigotry and sectarianism, particularly connected with the Christian church."

7. Mr. Henry D. Keil. North Carolina.

The Library of our Seminary for the benefit of Students consists of seven thousand volumes, in different languages, and upon all important subjects and sciences, to which annual additions may be expected from our European brethren.

A considerable augmentation of students is expected, at the next session. Several have already been received, whom the Missionary and Education societies will sustain. Four promising young men, from Maryland, several from Ohio, and we believe two from Pennsylvania, will join the Seminary, so that our dear and destitute brethren in the United States, may soon be supplied with useful Pastors, devoted to Jesus. Several of the Graduates, have determined to go forthwith to the South and West.

During the Summer, the Directors intend to make a vigorous effort, to obtain the sum requisite, for the appointment of a second Professor, At the election for officers, the Directors elected

Rev. Dr. Schmucker of Penn. President.

" D. F. Schaeffer of Md. V. President.

" J. Herbst Jr. of Pa. Secretary.

" C. A. Barnitz, Esq. Treasurer.

Having but a few moments allowed us, to give the above hasty sketch of the proceedings of the second Anniversary of the Theological Seminary, we shall if spared, give our readers hereafter some further information with respect to the exercises and operations of this institution.

Extracts from the Graduate Address,

Delivered at the Second Anniversary of the Theological Seminary, Gettysburg Pennsylvania, on Tuesday Evening, 19th May, 1829.

BY THE REV. L. EICHELBERGER, of Winchester, Va.

Spared in the providence of God during another year, we are this evening assembled to commemorate the 2d Anniversary of our Seminary, and the society for improvement in Theological knowledge fostered under its care. No less interesting than pleasing is this ceremonial. For whilst the grateful prayer of many hearts at once ascends to the great Father of his Church for his preserving care of our infant Seminary, and happy results which have attended the exertions of its friends during the past year; subjects of the first importance connected with Ministerial preparation, the character and objects of Theological Seminaries and the future usefulness of candidates for the ministry from time to time, attending upon their instructions, offer themselves for our discussion. Of the variety of these subjects which at once present themselves, all claiming priority in character and importance, to select and call your attention, only to such as best accord with the object of this appointment, becomes the duty of those chosen by your society for this important task.

Unfeeling would be my heart and cold my sensibility, were I forgetful, my young brethren, of the partiality of your affection, evidenced by my appointment to the exercise before us. But however much I could desire, in accordance with your wishes, to enhance the interest of this occasion; yet like yourselves, wanting in age and maturity of thought, and with but little ministerial experience for my aid, gladly could I have wished for your sakes and the pleasure of my audience, the task had devolved upon more able hands. Whilst then existing circumstances embolden us to anticipate your indulgence, we trust in the important cha-

racter of the events which this evening commemorates, you will find that interest which our humble performance may fail to impart.

We have said, subjects of the first importance connected with the preparation of candidates for the Ministerial office, claim our attention. Perhaps none more so than the importance of extensive Theological instructions, before entering the ministry. This therefore shall form the basis of our remarks.

That by some this subject is robbed of its importance and viewed as paltry is readily admitted. There are some geniuses in the world *so bold, so powerful, so elevated* above the common standard of mind and intellect, that for discussing the highest subjects, such even as ascend into heaven involving the character and nature of Deity and divinet hings; that for the highest and most responsible station man can fill; no acquired knowledge is wanted beyond what their own native strength of mind—their own untutored powers of intellect afford. Such mortals have often figured on earth, and history has honored them with a life much longer than they merited. Even religion and the church have *sickened* and *pal-sied* beneath their influence. Of this character, were most of her divines from the days of Constantine, to that dawn of long desired light which the Reformation imparted. Many a happy bishop, during this long interval of civil and religious night, wanted nothing more than the insignia of his office, to secure to himself, the *title* which he claimed, with all its *dignity* and *influence*. And many a happier Pope could lord it over God's heritage, with ecclesiastical councils at his feet, kings and princes for his vassals, nations for his subjects—the known and unknown world for his dominion; and in death be sainted as the worthy successor of Peter and Vicar of Christ on earth, whilst his mark the only character he could make with his pen, and absolute ignorance of any letter in the Bible, in no degree detracted from his arrogated dignity. During these days of mental eclipse, no man in point of knowledge, dared soar above his fellow man; and common blindness being the *prevailing star* under which they lived, none disputed the title of *learned* and *great*, which common consent awarded to the ministry of the church. Oh, that these days, these happy days of darkness, or moral night had continued, has no doubt often been the deep toned sigh of many a poor bishop in modern days; who presuming upon the same state of qualification for the ministry, with all the imposing array of sacerdotal robes and sanctified visage, has had the mortification to see himself and sermons, the subject of the severest ridicule; and his more learned auditors, pronouncing judgment, dare to assign him his rank among the stupid ones, of the earth.

But these days of common darkness are passed. The long reign of night is gone. A Wickliffe, a Huss, a Jerome of Prague in their day,

and as if to these holy Martyrs, a portion of prophecy was imparted, began to anticipate the dawn of a more genial sun which a century after in Luther, the venerable Father of our Church, lighted up the moral horizon of our earth. With religion since his day, learning has gone on hand in hand. *Knowledge and usefulness, education and merit, wisdom and power* have now become twin-sisters. They are now inseparably connected—they live together and the march of the one depends upon the progress of the other. It is true a few pitiable souls are still found living in the same infected atmosphere, who bare up against the tide of *light and improvement* which have carried them down, but their sound is beginning to die upon the ear, and “*homo asino rudior, alios docere audiens, nunc, ita miserabile spectaculum habetur*” that men commonly turn away in disgust from the sight.

The fact of a man's being a Bishop, will now no longer pass him for such without the requisite character to support his claim. It matters not that the *inspired Bible* is his *text-book*,—Christ Emanuel the great Bishop of his order—the Apostles and holy Fathers, have preceded him in office and made it dignified, that his visage is parson-like and his heart good—all these will fail to command the title of Presbyter or Bishop, in our age of the Church, unless improved talents, an educated mind, and extensive theological instruction come in to support the claim. And happy our age that this long reign of darkness is gone by.—

Cursed be those days of ignorance and death,
When darkness reigned ; When every man was found,
Most ignorantly stupid. When learning with
Religion, each other rivalled to depart
Most far from earth, and leave the world in gloom.
Blest be the dawn of other suns more mild,
Suns which after ages saw—when these long
Absent daughters of the sky returned from
Banishment ; and now to make man happy,
Do dwell again like Deities below.

Since this period, the very condition and character of every thing around man has changed. He himself is changed. He breathes a different air—nature throughout is now clad in robes unseen before. To his ravished sight, the earth presents a prospect of new beauties. In short a new world, by the aid which knowledge gives, is extended for his study. But if nature and the physical world, are thus, as if by the power of enchantment created anew. If philosophy owes so much to letters. If science depends on learning. If knowledge now gives power, and it and usefulness march on together ; why should it not exert the same influence in the church and in the hands of the ministry

of the church ; that it does in the world ? why should it be excluded, as if by a proscriptive power, from that department of exertion with which it is most in harmony ; where it will effect the most good and above all, where it is most wanted ? Yes, we boldly say, that if knowledge and improved talents are any where a great blessing, can any where be framed into the most powerful engine for extensive usefulness to man in all his relations, it is in the christian ministry—it is in the field of moral action, it is in that high calling, that heaven-born office which you my young brethren are destined to fill.

Other professions belong only to this world and effect the temporal condition of man. Yours' rises above the world and belongs to God, and that image of himself which is engraven upon the soul. Their study is earth ; *yes*, yours' is heaven. (They labour to divine the gross properties of matter, you the glorious attributes of Jehovah, and the character of the soul. They seek the relations of objects which earth presents ; your study will be, my brethren, the high reciprocal relations between God and man) ; your department of action will be in the moral world of God. You are to study out the plan by which your Bible tells you lost man may become like God, and fit him for the change.

For your station then my young brethren, so dignified, with objects so noble for its attainment, with the conversion of a world before you, and yet a world of obstacles to encounter, and every step attended with such a weight of responsibility, we remind you ; we urge upon you "*the great importance of extensive theological instruction, before entering upon its duties.*"

This extensive preparation is demanded immediately, by the *dignity of your office*. As much, says a learned writer upon this subject, "as much as the soul is better than the body, and as much as the purifying and perfecting the soul is preferable to all those mechanical employments which relate to the body ; and as much as eternity is more valuable than this short and transitory life ; so much does this employment excel all others."

In all its relations, your calling speaks its high character so forcibly, that not even the world disputes it ; but unless you have theological acquirements, unless you have with you the badges of your office, to support your claims, you not only do yourselves *injustice*, but *injustice* to the station you fill, you dishonor Christ and bring disgrace upon his cause.

But no less do the *objects and expectations of success* in the office of Bishop, demand such extensive preparation.

One writer says, "It is instituted for the purpose of turning sinners from darkness to light, building up the kingdom of holiness, and spreading over the world the blessings of the gospel"—Another says "It

is to convince men of divine truth, urge them to Gospel obedience, and fit them for the kingdom of heaven." The Minister's chief business therefore is to expound the doctrines of scripture, relative to God and the salvation of the world; and establish their claim to be received so fully that no objection can be urged. Many of these doctrines are confessed to be mysterious and difficult to be explained consistently with scripture itself, and the legitimate deductions of reason. And yet with all these principles; they must be made so perfectly to harmonize that the most learned objector in the world, cannot disprove them. In what way to understand and how to teach the doctrine of the Trinity, about which the whole army of Bishops themselves, first in the memorable council of Nice, and since that day, have been carrying on a perpetual war; how to do this requires no small degree of theological attainments. And yet the Trinity is only one of the many doctrines of the Bible to be explained and defended.

Of students of divinity and candidates for the ministry, it may be well inquired "what proper *furniture* have you for the ministerial work? What distinct knowledge have you of the mysteries of the kingdom? What aptness have you to teach, bringing out of the good treasure of your own knowledge things *old* and *new*? What ability have you to make the deep mysteries of the Bible plain to persons of the humblest capacities, and defend them against the cavils of the artful logician? What peculiar aptness for the pulpit, qualifying you to *screw* the truths of God, into the consciences of your hearers? Of what inspired doctrines can you even say, "so we have believed and therefore we speak."

He who aspires to the office of Teacher in the Church, should remember for his own credit's sake, and the respectability of his office, that the school-boys primer is not his Text-book. Watts' Catechism for children not his system of divinity, and that the teaching of the Gospel is different from the teaching of a boy his letters. Strange that men themselves scarcely out of their first syllables, should presume to teach the high things of God; should push themselves into an office requiring the greatest extent of knowledge and talent; and with all the mortification they feel, still oppose that necessary course of instruction by which only they can be qualified to teach successfully.

But explaining the doctrines of scripture is only a small part of the Minister's duty. He should be emphatically a Teacher of the Bible. He should be able to instruct the understanding, to convince the judgment, and constrain his hearers to obedience. Hence the excellent Archbishop of Cambray would have his pulpit orator, a philosopher also, who knows how to represent the truth in its most commanding aspect, who knows how to act at once upon all the powers of the mind, how by awakening all the secret springs of the soul, can make it *love* that truth, to which

by the force of his demonstrations, *attention* and *assent* have been commanded. The man in the pulpit should be able to argue so clearly and forcibly, that none may withstand his words; that *ignorance* itself may be instructed; the mind unlocked and the deepest prejudices and the hardest obstinacy and the most inveterate bible enmity become *dumb* beneath the sound of his voice. Methinks it was in this way, that the Apostle Peter, before the council which threatened him and John, supported the divine character of his master, proving that there was salvation in no other. That it was in the same bold and constraining language, Paul replied to the charges of Ananias and his orator Turtullus before the governor of Judea; and that afterwards with his royal hearers, he reasoned of righteousness, temperance and judgment to come, so that Felix trembling in the presence of his prisoner, under the power of conviction, could only answer 'go thy way for the present.' That it was with a kind of omnipotent eloquence, suited to his holy calling, he addressed Agrippa and the chief Captains, and principal men of the city, when brought before them for trial from his prison house and in chains; when the King himself replied, "almost Paul thou persuadest me to be a Christian." That it was the same way many of the first Fathers of the Church spoke, so that the shrewd philosopher of the world was confounded. Nations born with inveterate enmity against Christ and his Gospel converted as in a day, and Christianity made to triumph over all its foes. Like the venerable Chrysostom, of Byzantium, so should every pulpit orator command his *title* from the character of his work, and not like *Ministerial pensioners*, look to the dignity and high character of their office, to hide their *shameless* deformity. Nor have modern times been without such men who have shown themselves worthy of standing as the messenger of heaven. Germany, the land of your church and ancestors had the character of her pulpit supported since the days of her Luther and Melancthon, by men like Arndt, Eichhorn, Spener, Maier, Frankius, and at present by such as Tholuck.

In the Church of France, the names of Bossuet, Massillon, Bowdoulou, Flechier, de Pue and Fenalon, are deservedly dear. In England, Tillotson, Barrow, Bishops Atterbury and Butler, and at present Irving, Chalmers and others, have well supported the character of the pulpit, whilst the many churches of our own country, certainly can extend the list.

Series of Letters, by the Rev. B. Kurtz.

NO. X.

Bremen, July 1st, 1826.

DEAR BROTHER SCHAEFFER:—

Having spent about a week in Hamburg, I took my departure and proceeded to this city. It had been my intention to remain longer in Hamburg, but not finding circumstances favorable to the object of my agency, I considered it my duty to make as short a delay as possible, in so extravagant and expensive a place.

At Hamburg I embarked on board a steam boat and crossed the Elbe to a small town on the opposite shore called *Harburg*. The Elbe, at least 5 or 6 miles broad at the fording place, presents the appearance of a lake richly studded with green islands; and among these is one known by the name of *Billwerder*, whose hundred windmills with their quadrupled *giant*-arms revolving in the air, reminded me of the age of knight-errantry, and I could not help thinking of the Spanish *Don* who, had he been here, might have found a noble opportunity, to display his chivalry to his heart's content. In passing over the river, I was forcibly struck with the incessant hum and bustle of business; beautiful country seats adorned the islands and circum-jacent shores; streaming pendants, flapping sails and naked masts were seen in all directions; and sailors from different parts of the commercial world, were singing their national airs in their peculiar languages, whilst we were obliged to wend our meandering course amidst an host of boats and small craft carrying marketing to the city.

We had a considerable number of respectable looking male and female passengers on board, and here for the first time in my life, I was compelled to witness a favorite dance in Europe, ycleped, "Walzing." I had often before heard of this amusement, and the mere description of it, had fully convinced me of its utter impropriety, and an ocular view of it, only tended to confirm me in my previous conviction. The very etymology of the term would seem to argue its indelicacy, for every one acquainted with the German language, knows that it is derived from *Wallzen*, which, it is equally well known, implies rolling, tumbling, weltering, wallowing; and is emphatically applied to a hog that tosses about and wallows in the mud and mire. The waltz is danced by two persons only, though if the room be sufficiently large, two or three couples may be walzing at the same time. Besides a wild fantastic flirting up and down the room, it consists chiefly in seizing hold of each other in a man-

ner which to me appeared altogether indecorous ; hence it has very pertinently been said by a moralist : “ it has naught but a familiar touch to recommend it.” Upon being asked by a pert young lady, “ whether walzing is fashionable in the United States ? ” I promptly and indignantly replied : No Miss, on our side of the water, we have not yet advanced far enough in the refinements of life to indulge in this species of amusement :—“ La me ! why I somewhere read that the ladies in your Seaport-towns are quite fashionable, and some of them even accomplished ! ” True, (said I,) but that class of females having been brought up by their unaccomplished mothers, have been taught, that it is rather indelicate, or at least somewhat incompatible with the restraints of old-fashioned modesty, to permit gentlemen to take such liberties with them.—“ Liberties ! liberties ! (exclaimed the fair demoiselle in a pet,) why sir you amaze me.” It appears I do Miss, but I must insist upon it, that I exceedingly doubt whether any reputable mother in the United States would behold with the smallest degree of satisfaction, or even permit a young gentleman to take hold of her daughter in the manner that gentlemen are wont to do in the process of walzing, and thus romp about with her to the tune of : “ Freuet euch des Lebens,” (Life let us cherish.) My fair antagonist now perceived that I had been indulging in a strain of irony ; and the dialogue immediately closed.*

Having reached *Harburg*, I, in connection with two respectable young ladies, hired a carriage, and continued my journey that day to *Rothenburg*. My fair travelling companions resided in *Oldenburg*, and were on their way home. So soon as they ascertained that I was an American, they overwhelmed me with endless questions relative to the United States ; and in their turn communicated a great deal of useful informa-

* Since writing the above, I have been credibly informed to my ineffable astonishment and regret, that attempts are now making to introduce walzing in Philadelphia!—the city of Penn!—This is of a piece with the introduction of masquerades and French Operas in New York ! After the lapse of a few more short years, it is to be feared fashion will soon sanction all the abominations of Europe, while the wholesome restraints necessarily imposed upon them in that quarter of the globe by the existing state of things, will be thrown off in our free country. Who a short time since, would have dared to predict so soon, such a deterioration of morals ? and who does not foresee a complete prostitution of virtue and purity in a few years more, unless a speedy and affectual check is laid upon the importation of transatlantic vices ? Verily, if it were not for the tone of feeling and sentiment produced chiefly by the influence of the pulpit ; we would even now be a nation of libertines and profligates ; and yet there are not wanting among us those who inveigh with all their might against the authority exerted by the sacred desk, and would, demon-like, if they had it in their power, cripple and prostrate even that ! O ! tempora, O ! mores.

tion respecting Germany ; and being both excellent singers filled up the vacant spaces of time with music, which they executed with taste and emphasis. Such is the intense interest which Europeans take in American concerns, that I have more than once studiously avoided discovering myself as an American, in order to escape the deep anxiety with which they would look upon me, and the multitude of interrogatories with which I would be belabored. On the other hand, the American is held in such high esteem in Europe, and uniformly treated with such distinguished regard, that I more than once found it to be my interest to let it be known, that I was no less a personage than a citizen of the United States. I cannot precisely and positively say, what may be the cause, but the fact is indisputable, no stranger meets with a more respectful reception and more marked civility in Germany than a North-American. Perhaps our reason may be found in the circumstance that very few Americans have ever travelled in Germany, and those few have mostly been men of highly respectable standing and correct and dignified deportment ; whilst that country has been traversed by hundreds from different other countries, of very questionable character and very exceptionable habits. The immense distance of the western hemisphere, the peculiarity of our form of government, and the super-excellence of free institutions—our enterprize as a people—our unprecedented advancement in almost every respect towards future greatness—the achievements of our navy;—These considerations have doubtless also contributed somewhat to elevate us on the scale of nations, and to secure to us abroad a degree of regard which is scarcely awarded to any other people.

After spending the night in Rothenburg, I proceeded the ensuing day to this city, and have been here now nearly a fortnight. Since my arrival, I have formed many valuable acquaintances, and among these are all the Clergymen of the Lutheran and Reformed Churches, who constitute a learned and for the most part a pious body of men. Indeed religion appears to be in a more flourishing condition in this city than in Hamburg. The officers of government do not seem to be so decidedly opposed to vital piety, and the people generally evince more zeal in the Redeemer's cause.

Bremen, though a very antient, is yet quite a neat city, built on the *Weser*, which divides it into Old and New Town, and contains 40,000 inhabitants. And though a large majority of them, about two to one, belong to the Lutheran persuasion, yet strange to tell, the Reformed is the established religion of the city, and has exercised an authority over their brethren at once arbitrary and oppressive, so that Bremen will probably be the last place in the world in which these two churches will form a union. The Lutherans have been disfranchised and proscribed, in con-

sequence of which vindictive feelings and violent antipathies exist on the part of some, whilst on the other hand, it is not uncommon for those of a mercenary and self-aggrandizing character to abjure their religion and join the establishment; especially if they aspire to civil office and emolument and wish to prepare the way for future preferment. Accordingly we find that a congregation of 26000 Lutherans, own but one Church (the Dome) which is under the charge of four Clergymen, whilst their Reformed brethren amounting only to 14000, have something like 12 or 14 places of worship, and an equal or still greater number of Ministers. I do not by any means mention these facts with a view to cast any reflection on the Reformed church; because I am disposed to think, that in a change of circumstances, the Lutherans would act precisely in the same manner; but communicate them in order to give some idea of the state of things in this country. The Dome in which I had the privilege of preaching several times to thousands of hearers in an old gothic structure, 300 feet long, 124 broad, and 102 high (from the floor to the ceiling) and forms nearly one side of a beautiful square in the centre of the city. One of the Steeples has been consumed by fire, the other whose altitude is nearly 200 feet, still remains. The erection of this antient pile was commenced about 800 years ago, under the direction of Archbishop Bezelin, alias Alebrandt, but he soon afterwards died with a disease contracted in performing a pilgrimage barefooted, and his successor, the famous Adalbert had the credit of completing the building.

The most interesting curiosity, however, in Bremen, is that to which I alluded in a former letter, to wit: the *Bleykeller*, a subterranean apartment under the Dome, containing in a state of preservation the dead bodies of a number of persons and animals, some of which have been deposited there upwards of two centuries ago. These corpses, though no pains have been taken to prevent their decomposition, present no appearance whatever of corruption; even the white handkerchiefs in their hands, and their caps and shawls, have escaped the consuming influence of time. The elevated situation of the Dome, and the dry air passing through into the cellar from 4 different apertures, are thought by some to afford a satisfactory explanation of this phenomenon. The persons themselves possess but little historical interest. Two of them were Swedish officers of the 30 years war, one was lady Stanhope of England; another, a student who fell in a duel, a third a child that died with the small pox, a fourth; a slater who fell from the roof of the Dome and was instantly killed. I was told that he still bore the marks of his fright in his physiognomy, but as my organ of vision is naturally defective, and my imagination at the time was rather dry, partaking of the nature of the atmosphere in the cellar, must confess that I could discover no stereotypical impression

either of agony or terror in his countenance. The impression however made upon the spectators in witnessing persons who have thus become, as it were their own tombstones and a permanent *memento mori*, is solemn, and one seems to behold in them a degree of obstinate reluctance fully to discharge the common debt of nature. But it is all in vain; "dust thou art, and to dust thou shalt return," is the irreversible decree of Heaven, and however long the hand of corruption may be stayed, the process must eventually take place, and to their kindred dust these bodies must also at last be resolved. One of the tombstones in the Dome covering the ashes of a former vicar in the congregation, by the name of Christopher *Stein*, has the following curious pun inscribed upon it:

"Unter diesem *Stein* liegt ein andrer *Stein*
Gott woll' der Sele gnadig seyn!"

But the "Rathskeller" or winecellar, though not a more useful, is doubtless a more comfortable place for a traveller to visit, than the Lead cellar. This prepared cellar, filled with Rhenish and Mosel wine, very large and divided into various apartments, is a place of frequent resort, both to the citizens and to strangers. That apartment in which the oldest and best wine is preserved, and which no one is permitted to enter, unless he is accompanied by one of the Senators, or receives express permission from the Burgomaster, is called the "Rose," and has many pertinent and significant inscriptions on its walls, and a large Rose embossed on its ceiling, with the necessary admonition, that nothing which is spoken in this apartment (*sub rosa*) is to be repeated out of doors. The admonition, if my memory serves me right, reads thus: "As Amor presented the rose to Harpocrates, as an emblem of secrecy, so no imprudent word spoken under the *rose* is to be communicated to others." There are also 12 immensely large vessels filled with old wine in another part of the cellar, called the 12 Apostles, probably because the wine is so very old, for it is said to have been here upwards of two centuries. The cellar is under the care of officers appointed by the city authorities; the officer highest in authority is called Herr Kellerhauptmann, the largest vessels contain 120 hogsheads each, or about 400 barrels, and the oldest and most expensive wine has cost (calculating the interest) two ducats per drop! No one can get a taste of this wine, unless he is sick,* and then only when a written request is sent to the Senate by a physician

* The language of a German Poet on this subject is not without some truth:

"Was Magen, Leib und Herz; Saft, Kraft and Geist kann geben—
Betruebte troesten mag; Halbtodte kann beleben;
Theilt diese *Rose* mit; sie hat von hundert Jahren
Den Preis, ein edeles Oehl mit sorgfalt zu bewahren."

of good standing, certifying that the situation of the patient requires it as a medicine. The citizens of Bremen are considered among the best judges of wine; the following anecdote was related to me as a proof of it. A dispute once arose in the winecellar respecting an unpleasant aftertaste of the wine contained in one of the casks. One gentleman maintained the taste of *iron*, and another that it was like *leather*. Each professing to be a judge, was impatient of contradiction and became violent and obstreperous. In order so settle the controversy, it was at length determined that the cask should be emptied and examined; when to the astonishment of both parties it was discovered that two small *keys* tied together with a small *leather* strap had accidentally dropped into the wine! Hamburg must certainly yield the palm, in this respect to Bremen, for it is said that an apprentice boy, who had been murdered by his master in the former city, to prevent the discovery of the bloody deed, was thrown into a large vessel of sack, (a sweet wine imported from the Canaries.) After he had wasted away until nothing was left but his bones, the sack got into great repute, and the wine-drinking gentry of Hamburg did not hesitate to pronounce it decidedly superior to any they had ever drank! This anecdote brought to my remembrance a similar story related concerning Lord Nelson; whose body, it is said, was placed in a hogshead of brandy, in order to be transported to England; but the sailors drew so frequently upon the liquid contents inhuming the defunct Admiral, that upon their arrival, not one drop of the aqua vitæ was left!

Bremen is a pleasant and fashionable city. The streets are wider and the houses handsomer than in Hamburg. The citizens are remarkably sociable and polite, particularly to strangers. Their dwellings are elegantly furnished, but without any carpets, the floors being generally stained or painted brown. Like other Germans, they are extravagantly fond of smoking. The tobacco-pipe would seem to be the *summum bonum* of life; the first thing which the German calls for in the morning after he has risen, is his pipe, which he smokes with a cup or two of coffee—at 9 or 10 he takes his breakfast, which consists of good old Hock and bread and butter and cold meat, or cheese, or bellona sausage—after breakfast the pipe is again put in requisition and often kept in employment until dinner time, and after dinner the pipe and coffee are again demanded—after supper in like manner; and it is a fact, that I have often seen him retire to bed with the pipe in his mouth and smoke till he fell asleep and the pipe dropped out of his mouth. The coachman smokes as he drives his horses, the student while he pores over his books, the parson in preparing his sermon, the professor at the same time that he writes his lecture, &c. But to the honor of the Ger-

mans it must be said, that cases of intoxication are extremely rare among them. In England, and Sweden, and Russia, and it may be added in Denmark; drunken men and bloated faces are occasionally seen, but who ever beheld many such melancholy and wretched objects in Germany?

The Bremeans in common with the Germans generally, are passionately fond of music. Singing and playing on every variety of instrument is their daily delight. When they travel in company, they sing on the road, in the evening when they put up for the night, they bring forth their instruments and play and sing till they retire, the intervening spaces of time being given to the pipe. In their public gardens, at their parties of pleasure, and almost on every occasion they amuse themselves in this manner—their coachmen play as they enter or leave the town—their Town-Clocks play a national air or a piece of sacred music before they strike the hour, their private time-pieces do the same—more than once, I have seen a full band of automatical musicians, coming forward from the inner part of the clock, and presenting themselves in front, each one bowing; they played a favorite prelude, and being under the power of some secret mechanism, they stopped, and then, making another genuflexion, they retired, some to the right and others to the left, and while they retired, the clock struck the hour! Nay, even the very walls of their houses are sometimes painted over with notes. During the hours of dining, bands of music collect wherever they can find access into the dining room, and play until dinner is over, and if each guest contributes two or three cents to the performers, they go away content. At every public place in the town, at the corners and in the most fashionable streets; the harp, the organ, the pandean pipes, the flute, the guitar, and full bands are seen and heard; and not unfrequently in their gardens and groves, the nightingale (a bird quite common in Germany) mingles her clear and remarkably sonorous tones, with those of the band, and seems to take delight in excelling the most delicately quivering trills and sweetly swelling notes of art, by the far superior strains of simple and unaffected nature; whilst the stranger, unaccustomed to such melodious and heaven-like scenes, absorbed in feeling and wrapt up in ecstasy, almost fancies himself in a land of fairies!—But it is time to close;—may our hearts be attuned to the praise of Him, who is the Author of our comforts and joys and the ‘Giver of all good.’

Yours sincerely,

B. KURTZ.

MR EDITOR :

Presuming that the following honorable testimony of respect for the Great Luther, by the King of Prussia, will be acceptable to the readers of your highly useful and instructive Magazine; I send it you, with the request, if you agree with me, to give it an insertion. It is taken from the "*Boston Daily Advertiser*" of 1818, and was accidentally found in looking over an old file thereof. Though old, yet that circumstance detracts nothing from its value. The sentiments expressed in the close are admirable, and may they be reverberated and responded to, by every heart and tongue of all denominations of Christians, but especially by that one which bears the name of the Great Reformer, the immortal LUTHER.

GAMMA.

Royal Munificence.

The King of Prussia, in honor of the great reformer, Martin Luther, has written a letter to M. Luther, inspector of taxes, at Schoenbeck, a descendant from *Jacob*, the brother of Martin the Reformer, and making addition to his salary, and offering a provision for his eldest son, as a student, in the establishment at Halle."

An instance, it is presumed, is hardly to be found in the annals of history, of a man being honorably noticed by his government, merely on account of his relationship to one who had lived at the distance of three centuries before him—and one too, in whose *plebeian* veins there was never a drop akin to either royalty or nobility.

The *great wicked* men of that distant period—however exalted by rank, or however renowned for their craft and prowess—are now scarcely remembered, or remembered, to be execrated: while an individual of obscure birth and humble rank, but immensely *a doer of good*, is, after the lapse of centuries, cherished in the memories of countless millions, and will undoubtedly be held in grateful remembrance, by still increasing millions, from age to age; as long as the earth itself shall endure.

Officers of the Evangelical Lutheran Domestic Missionary and Education Society of Zions Church, Montgomery county, Virginia:

Manassa Tice, Esq. President Henry Sowers, Secretary
Henry Knonk, Treasurer
Managers.

David Gutekuntz, David Ketterman, Henry Link, Benjamin Knonk,
Eli Pflieger and Ezekiel Gillam.

Rev. Christian F. Schwartz

The Journal of Mr. Winslow, which appeared in the *Missionary Herald* for May, is exceedingly interesting. As we cannot re-publish it entire, we have selected that part which has reference to that eminent servant of Christ, and bright star of the Lutheran constellation, Schwartz. It is a matter of little moment, whether his name be written Schwartz or Swartz, but we cannot omit stating that the first is correct, and that we who are descended from Germans, see no reason, why we should accommodate others, by changing our names. We have been informed that Mr. S. uniformly wrote his name as a true German, Schwartz.

“Approaching to Tanjore, the country on the road is less populous, and apparently less capable of being productive. As we came near the Fort, the towers of the palace and temples rise above the trees, which here, as in Jaffan, surround and almost conceal the houses in the suburbs. We came directly to the hospitable dwelling of the Rev. Mr. Kohloff, of the Society for Propagating Christian Knowledge, and were most kindly received. Mr. K. now 66 years old, has a colleague, the Rev. Mr. Haubroe, formerly of Vepery; but both are out of health at present. It was with no common emotion that I met the venerable Kohloff, the younger friend and colleague of Schwartz, of whom Dr. Buchanan said, “Mr. Kohloff is first in piety, in ardor, in meekness, and in knowledge of the Tamul.” I thought myself on classic ground, and especially, when afterwards I stood on the granite slab which covers Schwartz’s grave. The small chapel in which he was interred is now demolished to erect a larger building; but the rubbish, which covered the grave, was removed by the kind attention of Mr. Haubroe, and we were allowed to see where lies the mortal remains of one of the most apostolic of modern missionaries. The inscription, not written as stated by Buchanan, by the rajah, but by a friend of Mr. Schwartz, and submitted to the rajah, is as follows :

“Sacred to the memory of Christian Frederick Schwartz, missionary to the Honorable Society for promoting Christian Knowledge, London; who died at Tanjore, 1. February, 1798, aged 71 years and four months.”

During the forenoon, I visited the schools at the station. There are in the seminary now only six lads who are learning English, and in the mission schools, about 150 lads, in four classes, learning Tamul; and 50 or 60 girls who are all in part supported by the mission. There are also in what is called the provincial school, 40 or 50 boys of all classes, learning English. I visited the library, and saw the crumbling remains of many Roman and English books, collected half a century ago. There are

very few of much importance. In conversing with the children of the schools as I visited them from room to room, and in exhorting them to repent and turn to the Lord, I had a profitable season.

9. Went this morning into the fort, which is more than a mile distant from the house. It is an extensive fortification, and contains the palace of the rajah, a church, several temples, and a considerable native town. Among the curiosities which were shown, was a cannon or bomb, made of wrought iron, 24 feet in length, with a bore two feet in diameter at the mouth. It was made by some of the ancient rajahs; but it seems doubtful whether it was ever loaded and discharged. We also saw two royal tigers, two pair of cheetahs, or spotted tigers, a black tiger, a hyena, a large bear, a very large and noble ox, and several monstrous elephants : but what gratified me more than all these, was the monument erected to Schwartz, at the expense of the rajah, in the fort church. It is a beautiful white marble handsomely sculptured. The design represents the missionary on his dying bed, a little raised, with Gericke in his clerical robes at the head of the bed, the Bible open in his hand, while the rajah, with two principal attendants near him, stands on the other side, affectionately pressing the hand of the dying saint. Three small European lads also, hanging on each others necks, stand weeping near the foot of the bed. The whole group is very impressive and affecting. Below is the following inscription.

To the memory of the
 REV. CHRISTIAN FREDERICK SCHWARTZ,
 Born Jonnenburg, of Newmark, in the kingdom of Prussia,
 The 28th of October, 1726,
 And died at Tanjore, the 13th February, 1798,
 In the 72d year of his age.
 Devoted from his early manhood to the office of
 Missionary in the East,
 The similarity of his situation to that of
 The first preachers of the Gospel,
 Produced in him a peculiar resemblance to
 The simple sanctity of the
 Apostolic character.
 His natural vivacity won the affection,
 As his unspotted probity and purity of life
 Alike commanded the reverence of the
 Christian, Mohammedan, and Hindoo :
 For sovereign princes, Hindoo and Mohammedan,
 Selected this humble pastor,
 As the medium of political negotiation with
 The British Government :
 And the very marble that here records his virtues,
 Was raised by
 The liberal affection and esteem of the
 Rajah of Tanjore,
 Maha Rajah Sie-fo-jee.

I visited the school in the church, taught in the first building that Schwartz erected. There are two departments of the school ; in one of which English is taught, and in the other the native languages. The number of scholars is small : a larger number attend what is called the Rajah's College, 15 miles distant, where 40 boys are supported : but that is also in a decaying state. I conversed with the boys of the fort school, but found them very ignorant of Christianity, though about half of them are the sons of Christians: There are several sons of Mah-ratta brahmins. I conversed with one of them, and in explaining something, took hold of his book to point it out. He immediately dropped it, and said he could not touch it, for if he did he must bathe. I laughed at him, and gave him the book, which he finally took. The rules of caste are much more strictly observed here, than with us in Jaffna, though the brahmins do not usually refuse to take books from us. I went down to a large tank from which most of the inhabitants of the fort take their water. There are several flights of steps down to the water ; one for the brahmins, which no other caste can descend to take water ; another for Sivans, a caste who do not eat fish, or any thing but vegetables ; another for the common caste people, who eat fish but not flesh ; and another for those who eat flesh. I asked where we might take water as we eat flesh ; they said, "Any where," English power and English money break down many barriers of caste. We could not see the rajah, as none may wait upon him without leave of the resident, who is out of town at present, I did not so much regret this, as the rajah has become very unfriendly to missionaries. He has yielded himself up to dissipation and given immense sums to the brahmins and to the temples, to make himself a brahmin. His only son is growing up in ignorance, making no steady application to any study or science.

In the afternoon, I went out to visit the Malabar Christians at their houses, in company with a native priest. We called on a great number, and conversed with young and old. I distributed among them a variety of tracts, which were thankfully received, and others were begged for beyond my ability to supply. All seemed exceedingly anxious to get tracts. I was sorry to find a good deal of ignorance among these Christians, on the plainest points of Christian doctrine.

At evening, Mr. Kohloff gave me many particulars of the life and labors of the excellent Schwartz. He took Mr. K. from his father, while a boy, and except a few years when he was with Mr. Pohle, at Trichinopoly, Mr. K. was with him until his death; which was 11 years after Mr. K. was ordained as his colleague. Mr. K. says he was *altogether an uncommon man*: his talents and acquirements being all of high order. His habits were very frugal, and he was remarkably industrious. In the morning,

when at home, (for he was often visiting country congregations, and performing other labors of the kind,) after private devotions, in which he read a chapter or more in the Hebrew Bible or Greek Testament, he walked out until time for morning prayers in the chapel. He then gave out a hymn, sung, expounded, and prayed in Tamul. Breakfast was then brought, and he took a little bread and tea. He then heard the reports from the preceding day, and gave them directions for the one then begun. He afterwards catechised the children of the schools ; and then spent an hour or two in answering letters, or attending to any business on hand. A little after the middle of the day he took a light dinner, often with little more than rice and currey, and lay down to repose a half an hour or an hour ; frequently reading for a time some interesting book. After rising, he despatched any further necessary business ; and then, taking his staff walked out to visit the native Christians and others, from house to house, taking them in order, and conversing with all according to their circumstances. About sunset he would return to the chapel, and having a chair placed on the steps, would sit and converse with Christians or heathens, as they happened to gather round, until 7 o'clock, when he attended prayers in the chapel, as in the morning. After prayers in the chapel, he collected his boarding children, sons of gentlemen learning English, heard them read a chapter in the Bible, prayed with them, and dismissed them to their supper and their rest. He himself took only a little milk, or buttermilk and rice, (except that before going out he often took a cup of tea,) and with reading, meditation, and prayer, he finished the day. His manner of living was so frugal, and the donations and stipends which he received from the native princes and the gentlemen in the English service so large, that, though he supported from his private purse many branches of the mission, and some connected stations, he died possessed of a handsome property, which he willed to the mission.

Mr. Campbell and Mr. Owen.

The debate between these two individuals commenced in this city, on Monday the 13th instant, and was continued for nine days successively. Seven moderators were chosen, any three of whom were authorised to preside over the meetings. There was, each day of the debate an audience of more than 1200 persons, many of whom were strangers, attracted to our city by the novelty and importance of the discussion. The arguments on both sides of the question, have been regularly taken down by a stenographer, and will, we understand, be published.

We were not among those who anticipated any very beneficial results from this meeting, fearing that, as is too often the case in those personal interviews, the equanimity of temper would be disturbed, and the debate sink into acrimonious recrimination. Such, however, has not, we believe, been the case in the present instance—the christian forbearance of the one, and the philosophic complacency of the other, having throughout the controversy elicited from each marked courtesy of deportment. The audience have listened with respectful attention, and we are not apprised of the occurrence of any incident, calculated to inspire a regret that the meeting has taken place.—We have, however, reasons for thinking, that if Mr. Owen had anticipated the acceptance of his challenge by so able an opponent as the one he has recently met, it never would have been given; and that if Mr. Campbell had been fully apprised of all the “circumstances” by which the philosopher of New Lanark is surrounded, the challenge would not have been accepted.

It is not on this occasion, our intention to offer any particular analysis of this controversy, which is rendered the less necessary, by the prospect of an early publication of the entire arguments.

It will be recollected that Mr. Owen proposed to prove, “that all the religions of the world were founded in the ignorance of mankind—that they are opposed to the never changing laws of our nature—that they are the only source of vice, disunion and misery—and that they are the only bar to the formation of a society of virtue, of intelligence, and of charity in its most extended sense.” To sustain these positions, Mr. Owen produced and read the following “Twelve Fundamental Laws of Human Nature.”

I. That man at his birth is ignorant of every thing relative to his own organization, and that he has not been permitted to create the slightest part of any of his natural propensities, faculties or qualities, physical or mental.

II. That no two infants at birth have yet been known to possess precisely the same organization; while the physical, mental and moral differences, between all infants, are found without their knowledge or will.

III. That each individual was placed, at birth, without his knowledge or consent, within circumstances, which, acting upon his peculiar organization, impress the general character of those circumstances upon the infant, child and man. Yet that the influence of these circumstances is to a certain degree modified by the peculiar natural organization of each individual.

IV. That no infant has the power of deciding at what period of time, or in what part of the world, he shall come into existence; of whom he shall be born, in what particular religion he shall be trained to believe,

or by what other circumstances he shall be surrounded from birth to death.

V. That each individual is so created, that, when young, he may be made to receive impressions, to produce either true ideas or false notions, and beneficial or injurious habits, to retain them with great tenacity.

IV. That each individual is so created, that he must believe according to the strongest impressions that can be made upon his feelings and other faculties, while his belief in no case depends upon his will.

VII. That each individual is so created, that he must like that which is pleasing to him, or that which produces agreeable sensations on his individual organization, and he must dislike that which creates in him unpleasant or disagreeable sensations; while he cannot discover, previous to experience, what those sensations shall be.

VIII. That each individual is so created, that the sensations made upon his organization, although pleasant and delightful at their commencement and for some duration, generally become, when continued beyond a certain period, without change, disagreeable and painful. While on the contrary, when a too rapid change of sensations is made on his organization, it dissipates, weakens and otherwise injures his physical, intellectual and moral powers and enjoyments.

IX. That the highest health, the greatest progressive improvements, and the most permanent happiness of each individual, depend in a great degree upon the proper cultivation of all physical, intellectual and moral faculties and powers from infancy to maturity, and upon all these parts of his nature being duly called into action, at their proper period, and temperately exercised according to the strength and capacity of the individual.

X. That the individual is made to possess and acquire the *worst* character, when his organization at birth has been compounded of the most inferior propensities, faculties and qualities of our common nature; and when so organized, he has been placed, from birth to death, amidst vicious or worst circumstances.

XI. That the individual is made to possess and to acquire a medium character, when his original organization has been created *superior*, and when circumstances which surround him from birth to death produce continued *vicious* or *unfavorable* impressions—Or when his organization has been formed of *inferior* materials, and the circumstances in which he has been placed from birth to death, are of a character to produce *superior* impressions only. Or where there has been some mixture of *good* and *bad* qualities in the original organization, and when it has

also been placed through life in varied circumstances of *good* and *evil*. This last compound has been hitherto the common lot of mankind.

XII. That the individual is made the most superior of his species, when his original composition has been compounded of the best proportions, of the best ingredients of which human nature is formed, and when the circumstances which surround him from birth to death are of a character to produce only superior impressions; or in other words, when the circumstances, or laws, institutions and customs in which he is placed, are all in unison with his nature.

How far these twelve 'divine laws' or 'gems,' as Mr. Owen is pleased to call them, prove, that all the religions of the world are founded in the ignorance of mankind, and are the cause of all the existing vice and misery, is for the reader to determine. The author of them, seemed to consider their pertinency to the subject matter of debate, so great, that he read them over, as we are informed, twelve times to the audience. They constituted, indeed, the sum and substance of the philosopher's argument, and, interspersed with expressions of the rankest infidelity, and the most dangerous heresies in morals, they were repeated, from day to day, with fatiguing insipidity; and applied, without application, in every stage and condition of the debate. It will be perceived, that these "twelve gems," which, until disinterred by the 'forty year's labour of their discoverer, had lain buried for two thousand years,' are little more than the substance of certain lectures on the "Social System" of *parallelograms*, which have already been pronounced by Mr. Owen, in all the great cities from London to New Orleans.—That he has succeeded in impressing their truth upon a single one of his hearers, it would be hazarding too much to admit: and so far from having established, or even sustained, to any tolerable extent, the several positions of his challenge, we believe, we are speaking the opinions of nine tenths of his audience, when we say, that a greater failure has seldom been witnessed on any occasion. All admit that the talent, the skill in debate, and the weight of proof, were on the side of Mr. Campbell. Those who believed this philosopher of "circumstances" and "parallelograms" to be a great man, appear to be sadly disappointed; many of those inclined to his theory of social compacts" have relapsed into a state of sanity; while the disciples of infidelity, have either been shaken in their faith, or provoked, that their cause should have been so seriously injured by mismanagement and feebleness. So far as it regards the cause of truth, this discussion has been *fortunate*, but so far as it respects the peculiar views of the challenger, *unfortunate*. We have already questioned the sincerity of Mr. Owen's expectation that his challenge would be accepted. The reason for giving it, is obvious enough. His new system was

falling into disrepute—his doctrines were beginning to pall upon the public ear—those who had been enchanted by his theories were disgusted with their practical results,—and New Harmony was a striking, we can hardly say, *living* memorial of the egregious folly of his Utopian schemes. To sustain his character as a moral reformer, and gratify his ambition for notoriety, it became important to keep alive public interest upon the subject. The challenge was therefore given in New Orleans for *effect*, and was republished and perverted in its meaning, for a similar purpose in London. Mr. Owen's real or assumed enthusiasm on the subject of reforming the world, seems to be in no manner abated by his signal discomfiture at this meeting. We should not, indeed, be surprised to hear that he left our city exclaiming, to quote his own words, on a former occasion; "My friends, in the day and hour, when I disclaimed all connexion with the errors and prejudices of the old system—a day to be remembered with joy and gladness, henceforward through all ages, the dominion of faith ceased; its reign of terror, of disunion, of separation, and of irrationality was broken to pieces like a potter's vessel. Now henceforth charity presides over the destinies of the world."

Mr. Campbell after making an ineffectual effort for several days, to confine his opponent to the points in dispute between them, set out to establish the truth of revelation, and to apply the precepts of christianity to the present condition and future hopes of mankind. In doing this he manifested an intimate acquaintance with the subject. He is undoubtedly a man of fine talents and equally fine attainments. With an acute, vigorous mind, quick perceptions, and rapid powers of combination, he has sorely puzzled his antagonist, and at the same time both delighted and instructed his audience by his masterly defence of the truth, divine origin and inestimable importance of christianity. That Mr. Campbell would bring forward any new facts upon this subject was not to be expected, but he has arranged, combined, enforced those already existing, in a manner well calculated to carry, as we are informed it has in several instances, conviction to the doubting and skeptical mind.

We think that much the smaller number of his hearers was apprized of the overwhelming mass of evidence which exists, in support of the authenticity of the scriptures. By this discussion, a spirit of inquiry has been set afloat, and the sources from whence this testimony has been drawn and the mode of its application, pointed out.—In this, it is, that we anticipate a result from the controversy, more beneficial than was generally expected prior to its commencement. As it regards the reputation for talents, piety and learning of Mr. Campbell, his friends have no cause to regret his present visit to our city. The same cannot, perhaps, be said of the infidel followers of Mr. Owen.

In conclusion, we may be permitted to say, that the signs of the times are greatly deceptive, if the "Twelve Fundamental Laws of Nature," by which Mr. Owen, with the aid of a few parallelograms, is to form an "entire new state of existence," are destined, very speedily to supersede the divine laws of the "Twelve Apostles." We have no faith in the overthrow of the established order of society and the great system of christianity; even by the conjoint attacks of the New Lenark Philosopher, and Miss Fanny Wright. If the genius, the wit, the ridicule, and the argument of such men as Hume, and Voltaire, and Condorcet, and Paine, have failed to arrest the mighty and wide spreading march of the christian religion, it requires no small degree of credulity, to believe, that *Robert Owen* can ever be successful. As well might we anticipate, that the sun at *his* command would stand upon Gibeon, or the fiery comets be staid in their erratic wanderings thro' the regions of infinite space.

Memorials of the Deluge.

Mount Meisner in Germany, six miles long, and three broad, rises about one thousand eight hundred feet above its base, and more than two thousand above the level of the sea; overtopping all the hills for fifty miles round. The lowest part of the mountain consists of the same shell lime stone and sand stone which exists in the adjacent country. Above these, are a bed of sand; then a bed of fossil wood, one hundred feet thick; and the whole is covered by a mass of hard and heavy rock, five hundred feet in height. The singular formation of this mountain proves that, at some remote period, the country adjacent, must have been more elevated than its summit; or the enormous rock which crowns it, could not have been lodged on the timber which supports it. In the Alps, there are found vast masses of the hardest stone, some of them containing one thousand cubic yards, at the height of more than two thousand feet above the lake of Geneva; which are of a different kind from the rocks, among which they are deposited, and have evidently been transported, by some tremendous convulsion of nature, from the opposite chain of the Alps. Similar instances are frequently met with.

Amongst the gigantic remains of the antediluvian world, the most common are those of the Mammoth; which, though sometimes reckoned amongst the extinct animals, seems obviously to be a kind of elephant. An entire Mammoth was found in 1799, on the shores of the frozen ocean, buried in the ice; where it evidently had lain for ages. It was upwards of nine feet high, and sixteen feet long without the tusks, which

measured nine feet six inches. The two tusks weighed three hundred and sixty pounds, and the head alone four hundred. It is probable, that this animal had been embedded in the ice, at some period since the deluge; but the bones of such beasts are frequently discovered deep in the earth, in most parts of the northern regions; in situations where they must have been deposited, when all the earth was covered with water. Several other species of the Mammoth have been described, from the remains found in various parts, both of the old and new worlds. Some probably of a vastly larger size, than that just mentioned; but they appear to have all belonged to the same general class as the elephant.—In several parts of Europe, bones of the Elk, have been dug up of vast dimensions. The most perfect specimen that has been examined, is nearly seven feet high, and almost ten feet to the tip of the horn.

Immense quantities of marine productions, have been discovered in situations so elevated, and in places so remote from the sea, as to prove that they were left there by a flood extending over the whole globe. In Tourraine in France, a hundred miles from the sea, there is a bed of shells, nine leagues in extent, and twenty in depth, and including shells unknown in that vicinity. Sea shells have been seen on the Andes in America, more than fourteen thousand feet above the level of the neighboring ocean. A slaty hill in Verona, contains petrefactions of more than one hundred species of fish, natives of various seas, in the four quarters of the globe; yet all assembled in this one place.

Masquerades,

This last importation of the vices of Europe to our young and growing country, is really disgusting; and calculated to excite the apprehensions of the virtuous: We must expect in *our London*, to have a little of every thing; but we do hope this debasing amusement will not find encouragement there. When the carnivals of Venice, and the Bull Fights of Madrid have become established there, the whole body of society will feel it.

In these secret places of iniquity, where all characters are blended and transformed, not only the restraints of society are removed; but the common decencies of life lose their influence. Men and women, youth and age, mingle together under fictitious characters, as so many outlaws, casting off at once the fear of God, and a regard to man. We will not offend our readers with a description of the scenery itself. It is enough to say, that the introduction of them is greatly to be deplored; and that the continuance of them in such a city as New York, will certainly show,

either that they have found, or that they have created a state of things suited to them—a moral atmosphere, baleful to that city, and pestilential to others. May the Lord turn away from us the *refinements*, or rather *dregs* of European vice.—*Col. Reg.*

Important Decision.

In the matter of the First Baptist Church of Philadelphia, the Supreme Court of Pennsylvania have been occupied for several days in hearing testimony and the arguments of the learned counsel. No change was affected in the minds of the Judges, who heard the former argument; and on Saturday last, judge Smith delivered an opinion concurring with the former opinion of Chief Justice Gibson and judge Huston. Judge Tod delivered a second opinion, with which judge Rogers was understood to concur, different from that of the Court.

By the majority of the Court, the right of the minority of the congregation to have a Charter, under the name of the First Baptist Church, was established; and at the same time, an equal right on the part of the majority to obtain a Charter, under the same name, was admitted, and a Charter for them was accordingly submitted for the certificate of the judges. This decision was made expressly on the ground that the grant of a Charter in the First Baptist Church, could in no respect affect the rights of property.

After the opinions were delivered, the Chief Justice made some very just and forcible remarks to the parties, earnestly recommending to them an amicable adjustment of their differences in regard to property. It was evident to him, as was usually the case in these religious disputes, that it was a contest for property, carried on in an angry and bitter spirit unbecoming the christian character. The decision now made would confer no rights to the property. These stand as they did before. What is the rule of justice, which should govern these parties, is plain and palpable to every person of any common sense. It is that the majority should continue to hold the property; but it is their duty to make compensation to the minority, in proportion to the respective numbers of the parties. This minority have not been deprived of their civil rights, by an expulsion from the church by a majority exercising an arbitrary power for party purposes. If the majority do not do justice on this plain principle of natural equity, the minority may pursue their legal remedy, in which the character will only be a means of facility; when it will probably turn out that they will be entitled to their proportionate interest in the church property. An adjustment on this principle, should be made without further litigation.—*Poulson's Da. Adv.*

Death-bed-Repentance.

The writer does not doubt, that there are instances of saving repentance on the bed of death. There is nothing in this hour which renders the renewal of the heart impossible with God. In some instances the mind may then be in a favourable state to contemplate divine truth. The near prospect of eternity may awaken it to that sense of sin and obligation, which results in a cordial submission to the terms of the gospel. The bible informs us of one such instance, the thief on the cross—*one only*; that none may utterly despair, and that none presume to defer the great concern till the last hour. How many such instances of true repentance there may be, none can tell, because a life of trial is the only test of a renewed heart. Many in their last sickness profess repentance, but one important fact renders its genuineness very doubtful, viz: in most cases where hope of penitence and pardon are indulged in the doubtful prospect of life, restoration to health evinces its fallacy.

One striking instance of this, among others which have occurred under my own observation, I will relate as a caution to ministers and Christians, and a warning to those who are deferring a preparation for death till their last days. A man in C——, of middle life, was attacked with a disease which assumed an alarming aspect. He had for years been intemperate, yet was rarely seen intoxicated. He had been accustomed from early life to a free use of ardent spirits, and had gradually increased his drams, till he could consume an enormous quantity without being made drunk. The consequence was, an internal fire had been kindling and burning till he was nearly consumed. His whole system became diseased, and he was suddenly brought down, in a way which seemed to baffle all medical skill. Friends and physicians thought he must speedily die. His mind unimpaired by disease, was filled with horror; “A fearful looking for judgement and fiery indignation” was before him. He sent for the writer, who attempted faithfully to lay open the turpitude of the natural heart, the necessity of being renewed, and the abounding grace of God. He confessed his criminal ignorance, for he had lived in almost entire neglect of the means of religious improvement, and earnestly desired instruction and prayer. The first paroxysms of bodily distress gradually abated, as nature was left more free in its operations by his abstinence from ardent spirits, though little or no hope was indulged of his recovery. His religious anxiety continued. The truth, which was presented and urged on his conscience, took a strong hold. He evidently had deep conviction of sin—was free to confess his guilt—without any attempt to conceal or palliate it. He was a wonder to himself.

The forbearance of God towards him, amidst all his profaneness, Sabbath breaking, intemperance, and other gross sins, came up to view in a clear and impressive manner. After a few weeks he began to express a hope of having found forgiveness through faith in the Saviour. The writer was not forward to encourage him in this hope; for he had learned to distrust repentance under such circumstances. The man was directed to self-examination, and was apprized of the many ways of self-deception. Still he clung to the hope that his peace was made with God, became composed in the near prospect of death, desiring to live only that he might serve Christ and be the means of saving others. He professed a peculiar attachment to Christians, delight in the word of God and prayer, and the utmost detestation of his former sins, particularly that of intemperance. Had he then died, his friends would have been comforted in his death, and Christians would have thanked God for his regenerating grace. But God was pleased to teach us a different lesson. Expecting to be from town a short time, on my last visit to him I was strongly solicited to administer the ordinance of baptism, as his disease was so peculiar and threatening that his continuance was little expected from day to day. But knowing his former habits, and fearful of the abuse of such a public expression of hope for him by those who are too prone to feel safe in deferring religion to their dying bed, and regarding baptism not as exerting any mysterious influence of itself in preparing the soul for heaven, I declined to gratify his wishes in the gentlest way I could. I was absent some days. On my return, was informed that his health was much improved. Some days more elapsed before I could conveniently visit him. On the day I had made my arrangements to see him, early in the morning, as I rose and looked out from my window, the reader will judge of my astonishment, when informed that I saw that *same sick man* standing at the door of a store, with his *bottle*, waiting for admittance! He had recovered with surprising rapidity, and immediately returned to his *rum*, "like the dog to his vomit." I had an interview with him, reminding him of his solemn vows and of all that had passed. He remembered it all, but was inclined to say little. With the hope of life his religion vanished. My conversation and presence were very unwelcome to him, and he abruptly broke away, saying "*I shall never be caught again in such a scrape.*" He lived in his old way about two years after, avoiding my presence if possible, though otherwise treating me respectfully. When his constitution could no longer sustain its abuse, he suddenly sunk with disease much as before; but the internal fire so raged, that from the first his reason forsook him, and never returned during the few days that life continued. His prophetic remark was fearfully true. He never was caught again by the conviction of truth, till it was unfolded to his mind in the light of eternity.

Let ministers be cautious how they encourage hopes of death-bed repentance. When trial is made by restoration to health, the hopes of ninety-nine in a hundred become very doubtful, if not palpably false. Let mourning friends think of this, and hope with trembling. Let careless sinners know what extreme uncertainty and danger must attend their dying hours. "My spirit shall not always strive."—N. S.—*American Pastor's Journal*.

United Brethren's Missions.

The following summary, prepared from the last *Missionary Intelligencer*, of the United Brethren, contains, in substance, all the Missionary Intelligence, of general interest, reported for the first quarter of the present year.—*Philadelphian*.

Antigua.—The missionaries at *Cedar-Hill, Antigua*, state that, during the Passion season of the last year, their church was filled with an attentive auditory of negroes every evening. On the more distant estates they pay visits to the slaves almost daily and hold meetings with them at noon, where the "power of the word of the cross to withdraw the affections of men from the world and sin, and to fix them on Jesus the Saviour of sinners" is exhibited.

Barbadoes.—At *Mount Tabor, Barbadoes*, the Sunday School is attended by eighty-five adults and children. Nearly thirty attend the evening schools on Monday and Thursday of each week. The labourers at this station are much encouraged: they say,—

It is our daily prayer to Him, that He would grant us the needful grace and wisdom for the right discharge of the important duties committed to us, and preserve us from every thing in word or action whereby we might impede the work of His holy spirit in the conversion of the negroes. We wish to persevere in our simple testimony of His dying love to sinners, and when it is evident that this has reached the heart, to proceed in teaching all things whatsoever he hath commanded us.

Greenland.—The diary of the Mission at *Fredericksthal, Greenland*, under date of May 3d, 1828, says,—

Two heathen from the eastward arrived here to-day, and immediately exclaimed, "Now we are come to be converted." Being asked whether they were really in good earnest, they replied, "O yes, we feel not the least hesitation, and our families are of the same mind with us." The latter arrived on the following day, in two women's boats, all the members of which evinced the same desire to join the believers. When we told them that as soon as they came hither to build a house on our land, we should put down their names, they replied, "O no, put our names

down now, for it is our full determination to believe in Jesus, and to be converted."—After this we could not refuse, and thus nineteen persons were added to the number of new people under our care.

Surinam.—On the 29th July last, a society was formed at *Paramaribo*, in *Surinam*, to promote the propagation of Christianity among the heathen population of that colony, both slaves and free, by aiding the Missions of the Brethren, established there.

Unity of the Romish Church.

We are told, that Protestants have almost as many different Confessions of Faith as there are different churches among them; that Catholic unity is every where preserved inviolable under the papal system; and that there is not an iota of difference between the adherents of the sovereign Pontiff from "Ireland to Chili, from Canada to India" and China: from whence they infer that their church is guided by the Holy Spirit: but that all who do not symbolize with it are given up to the spirit of delusion.

Formidable as this argument may look at first view, it will be evident, on a nearer inspection, that a weaker could hardly be constructed in support of a baseless cause. That this boasted unity does exist in the Romish church, we may admit without giving them any advantage; for all, in fact which is proved by it, if true, is that which Protestants have always objected to them as a reproach; that is, that, under their system, submission to authority has been substituted for faith, and uniformity of ignorance preferred to the investigation of truth. And since the right of private judgment is exercised among them, as something in its very nature monstrous and impious, it is no more to be wondered that no difference of opinion subsists where no man is allowed to have an opinion, than that the blind should not dispute concerning colours, nor the deaf concerning sounds: and it is for want of that wholesome spirit of discussion and inquiry, with is equally consistent with sincere piety and christian liberty, that popery has subsided into a stagnant pool of corruption, to which no gale from heaven imparts motion, and which no healthful current pervades and purifies.—*Horne's Bampton Lectures.*

Mungo Park.

We observe from Clapperton's Journal, that there is some probability of recovering the books and perhaps the MSS. of the late Mungo Park. They are in possession of one of the African kings:

Conscientiousness of a Pastor.

The illustration of pastoral duty contained in this scrap is from the American Pastor's Journal, and furnished by the pastor, who faithfully admonished his parishoner. She was a young married woman, rapidly declining in consumption, but evidently having no grace. He greatly feared to converse with her on her impenitent state lest he should offend her and her relatives, and excite against himself an inveterate prejudice. He repeatedly visited her, intending to do his duty, without effecting it. When by her, he could not summon courage; but when away from her, his conscience reproached him.

"At length," said he, "I resolved to *do my duty*, and leave the event with God. I accordingly told her I was a poor ignorant man, and did not pretend to know the heart; but I felt it my duty to tell her my opinion, and that I hoped she would receive it as the opinion of a friend, though she might think I misjudged, for I meant it for her good. I then told her I feared she was wholly deceived about the state of her heart. I said to her, You think you love God, love the Saviour, love God's people, but I fear you never had any of the love of God in your heart. You think you are prepared to die, and go and be with Christ; but I fear you have never seen your need of a Saviour, for you have never seen your sinfulness. I believe your heart is in a very different state from what you think it is. Instead of loving God, in heart, you appear to be at enmity against him. Instead of loving the Saviour, you have always slighted him, and you seem to know nothing about that love which unites the hearts of God's people one to another. As soon as I had answered my mind, she cried out, 'O I think you are very censorious and cruel.' I then replied I hoped it might prove that I had misjudged, but from her answer I was more convinced than before that I had judged righteously. You thought you loved me, but now you see your heart that *you hate me because I tell you the truth*. I said other things, as I thought proper, and left her and her mother in a flood of tears.—The next day she sent for me, and as soon as I entered the room she cried out, "O Mr. P. I find you have told me truth. I find I have just such a heart as you told me I had. O what shall I do? I then conversed with her, as I judged suitable, and left her.—The day after she appeared not only to renounce all her own righteousness as filthy rags, but to cast herself wholly on the mercy of God, and Jesus Christ became her only hope. Now she and her mother were ready to thank me for my faithfulness to her soul.—The day after she died, apparently in the peace and love of God."—*Chri. Adv.*

THE EVANGELICAL LUTHERAN INTELLIGENCER.

*Hier stehe ich, ich kann nicht anders;
Gott helfe mir! Amen!—LUTHER.*

VOL. IV.]

JULY, 1829.

[No. 5.

Youth.

No season in the life of man is so fraught with hope and expectation, as that of youth. The blood boiling with animation for honour and wealth, spirits vigorous and expanding with the idea of enjoyment and pleasure; cause the season of youth, to be one of much interest, and full of anxiety. Just emerging from childhood, and not having the discernment and caution of maturer years, frequently causes man in the season of youth, to err and fall into many and grievous difficulties. Often has the vessel of man ran foul of the rocks of youth, so as to spring a dreadful leak, which caused it to sail with much disadvantage and danger; with much dulness and labor, or finally ended in a total shipwreck. Thus we see the season of youth is one of great importance, and should be spent with an eye to our future usefulness and happiness. In the season of youth, we should lay a foundation sufficiently strong, to bear the grandest and most magnificent structure. Every stone should be chosen with the greatest accuracy, refusing every one that will not lay firm, or prove useful and necessary to the support and firmness of the great building, which is to be erected upon it. Every stone should be rightly trimmed and fitted, so as to make a solid foundation, capable of resisting the most boisterous storms and tempests, which may be directed against the superstructure.

In the season of youth, we should particularly attend to the more important concerns of *religion*. Whilst the heart is yet tender, and more liable to receive and cherish the impressions of the truths of the gospel, we should use our endeavors to fasten them upon it. We should under no consideration whatever, neglect so great and important a measure; as our usefulness and happiness in life depend upon it. But

above all, our eternal welfare is inseparably connected with it. If we wait till afterwards, and let sin obtain so great a hold upon us, it is almost impossible to shake it off; or if shaken off the effort is mighty, and causes much pain and sorrow. It comes off like a limb, requiring much force and necessarily brings with it some part of the body, so as to weaken the body and cause the most excruciating pain. How pleasing to the aged and experienced Christian, and how delightful in the sight of God, to see youth bending their way toward the sanctuary of God, instead of turning their feet towards the abode of sin and destruction, the gambling-table and the liquor that converts the rational creature into a brute. What pleasing sensations must it cause in the breasts of ministering spirits, of guardian angels, to attend youth to the place, where salvation through Christ is held out to sinful man! Yea, what joy must there be among the hosts of heaven, at such an heavenly sight! a young man in the temple on earth, worshipping his God in spirit and in truth!

PENSATOR.

Thoughts on Revivals.

NO. 3.

It will not follow from what has been heretofore said upon this interesting subject, that every excitement produced by men, avowedly aiming at the conversion of their fellow creatures, is a revival. Much of the discredit, which has been thrown on revivals, has arisen from the readiness which has often been displayed to dignify with this appellation, every exhibition of feeling that occurs under the stimulating means to which there is often a resort. There are, doubtless, spurious revivals, excitements that do no good. They are produced by improper means and are directed to no happy result. It is easy to produce strong emotions in the human heart, to agitate and alarm and to guide these exercises to calmness and quietness of spirit, and yet nothing desirable be the result—but the contrary. When the more alarming truths of religion, are disproportionately stated—that is, made the prominent themes of discourses—when every variety of representation is resorted to—to magnify the horrors of the wicked's punishment—and when in addition to this, there is a travelling from habitation to habitation and an indiscriminate hurling of firebrands and death—the consequences will be, at least on minds of the weaker sort—distressing apprehensions. When this has been effected, it may be blazoned forth as an amazing display of divine grace—as a precious outpouring of the Spirit—and yet it may all vanish, “like the baseless fabric of a vision

and leave not a wreck behind." Nothing is more easy than to get up, as it has been called, a revival of this kind, and nothing, I would say, is more easy than to *get it down*. There is often an injudicious zeal, displayed by men, by good men too—to accomplish the salvation of their fellow creatures. Impatient at the slowness of their operations and the fewness of their victories over the depravity of man—they abandon the weapons, which the Redeemer has put into their hands, and with others, sharpened elsewhere, they charge upon the foe. They fancy that their onset, which startled for a moment, has been successful—and when they are reposing in their conquest—they discover the enemy rolling back upon them with augmented, rather than diminished power. It is to be regretted, that they who adopt this, to say the least, doubtful system, find fault with all who do not agree with them. The more judicious ministers, who were successful in the conversion of men before some of these *stormers* were born, are regarded as unfaithful and cold, and they and their people are alike represented as walking in blindness to misery and death. This should not be so. There is always something suspicious in any excitement which is attended with illiberality and censoriousness. Revivals have taken place—they can be produced again, and every faithful minister should aim to have the Lord's work revived in the midst of his people—to strengthen saints and to convert sinners. To bring about such a state of things, we must use the means which God has prescribed—and resort to none that are unscriptural and equivocal. The Gospel must be preached with simplicity and zeal. The mind must be instructed and the heart touched. Through the judgment, the affections are to be operated on—and every step that is made in the work of regeneration and sanctification, should be the result of clear views of our condition and our relations to God, our Saviour. The great instrument for a revival of religion and for a wide-spreading diffusion of the gospel of Jesus, is preaching—plain, earnest, faithful preaching. It is the preaching of the cross—which has done so much already and through it, the mustard seed will become a great tree, under the shade of which, the nations may repose in security and joy. Prayer Meetings, when judiciously conducted and not made the means of inordinate excitement, have often been blessed of God and they will ever subserve important purposes in the salvation of men. In addition to these, private intercourse with the people and temperate conversation on the subject of religion, are important and salutary, and are adapted to effect more, perhaps, than some other plans, which are more in vogue. It is by such means, not new, but as old as Christianity, that God proposes to save the nations of the earth. If they accomplish not all that is desired, we will find the cause, not

in their insufficiency under divine grace, but in the voluntary rejection of them, by free agents. Whenever it is thought that they can be improved, we impeach the wisdom of God—and though success may appear for a moment to smile on us, whilst we are engaged in a dereliction of the beaten track—it is all delusive—it will appear in the end—that God's ways are better than ours, and that his wisdom excels man's.

NEANDER.

Extracts from the Graduate Address,

Delivered at the Second Anniversary of the Theological Seminary, Gettysburg Pennsylvania, on Tuesday Evening, 19th May, 1829.

BY THE REV. L. EICHELBERGER, of Winchester, Va.

After expatiating tolerably largely upon the character of the ministerial office, (which for want of room, we regret to be compelled to pass over) he thus proceeds :

“ We have now sought to give you, my young friends, an outline of the character of the work in which you are to be employed, and the preparation which it needs. It is only an imperfect outline, aiding as landmarks to save you from mistake. But, from the hasty sketch which has been offered, we desire you to infer the nature of that preparation for the ministry, the importance of which, our object was to exhibit. When you sum it all together, well may you say, how much time—how much labor—how much study—how much instruction—are wanted to fit you for your business. How mistaken the notion, that a few month's study is sufficient—that a pious look, a few pious words, and a parson's gown will make a *parson*. Not so—and yet in one sense it does. We know ministers, it is true, of this *pattern*—but it is found rather *scanty*, although they can stammer out a sermon, if a sermon it may be called; but a child of ‘*mother wit*’ can do the same, and with much more credit. The groom who attends his master's horse—the boy who waits upon his person—are much more deserving of praise. They aspire not above the station for which they are fitted, and there are useful. Well might a wit of England ask

What reason can there be assigned
For this perverseness in the mind?
Brutes find out where their talents lie :
A *bear* will not attempt to fly;
A founder'd *horse* will oft debate,
Before he tries a five-barred gate :
A *dog* by instinct turns aside,
Who sees the ditch too deep and wide.
But *man*, we find the only creature,

Who, led by *folly*, combats nature ;
Who, where *she* loudly cries, *forbear*,
With obstinacy fixes there ;
And, where his genius least inclines
Absurdly bends his whole designs.

Swift on Poetry.

As well might a child in his syllables be made a Professor in your Seminary—or a school-boy the President of your country. Good Father Gregory, thought very differently, when he expresses his pity of men that had scarcely passed their childhood, before they understood the scriptures, if they had but learned two or three pious words, which they got by heart, or had read some of the Psalms of David and put on an *outward garb* of *piety*, were presently urged on by the vanity of their minds to aspire to the government of the church. And justly asked “what they thought of the commonest employments in comparison with divine wisdom, since for acquiring the one, great pains and much instruction and practice they knew was necessary ; can they therefore imagine that the other, should be so easily obtained?” Methinks, this holy father, if now in our assembly, would respond his *hearty amen* to the sentiments we have been urging.

Do not think, my brethren, upon leaving the Seminary, because we judge you fit to be received into office, you have laid up a fund of knowledge sufficient for life, upon which you may always draw. Not so—you will scarcely be absent a week from your Seminary, before some unexpected question in which your decision is required, will make you wish heartily again for the aid of your instructor. All you have now acquired is only a general notion of things, and of ecclesiastical affairs ; as it were some little furniture which you are hereafter to work upon and improve. For ten years to come you must be more diligent students than ever you have been, or you will fall awfully short of that character of a Bishop, which in the course of our remarks, we have attempted to draw. And suffer not yourselves to be drawn aside from this object by any consideration. Upon every subject in relation to your duties, the best rules have been given you in the course of your instructions. As you love your instructor, as you regard your respectability in the ministry, keep close hold upon them all. Have them distinctly transcribed, and a portion of them assigned for the reading of every day. I would not say, you should have them with you in the pulpit. On all other occasions, as a body-guard, they should attend you : and even there, a few of them should be kept in sight, and hastily read as you enter the sacred desk.

Remember, that hereafter, being scattered in different sections of the church, you will be deprived of the sweet counsel you were used

to have together, that no longer you will enjoy the candid reproofs and admonitions of each other. Though among the people of your charge you should have the best friend the world knows, yet no matter what ill-shaped habits he discovers in you, or what defects in your conduct or pulpit services, he will hesitate to remind you of them.

Let your instructions, with Miller's letters added to your budget, be your guide; and thus equipped, go forth, my young brethren, to your work, in which may Heaven bless you; and when, in your master's name, you are preaching his gospel and calling sinners to repentance, may it be said of you all—

“There stands the messenger of truth; there stands
The legate of the skies!—His theme divine;
His office sacred, his credentials clear.
By him the violated law speaks out
Its thunders: and by him, in strains as sweet
As angels use, the Gospel whispers peace.
He 'stablishes the strong, restores the weak,
Reclaims the wand'rer, binds the broken heart,
And, armed himself in panoply complete
Of heavenly temper, furnishes with arms
Bright as his own, and trains by every rule
Of holy discipline, to glorious war
The sacramental host of God.

Cowper.

You who are now only preparing for the field, and whom your departing brethren will leave behind them, we trust the ceremonial of this evening will make more patient under the tedious burden of your studies. This long preparation for your office, we confess, is a tiresome task. No wonder that you sometimes complain—sometimes are impatient to be free—we have felt so too. But if the picture of your work, we have this evening sought to give you, be correctly drawn, and it comes much short of the truth, you see the preparation it requires. You see the fatal mistake of hastening to the war, before you are armed to meet the foe. To this truth, all your brethren add their testimony, and was mine of any service, I would freely give it. Now are your best and your happiest golden days. Now time should have no advantage of you—give not a moment to be wasted. At best, they fly too swift. Wherefore study *close—read hard—trim late your lamp*—for sooner than you fancy, impatient as you now are to be free, the hour will meet you when you will greatly want all the knowledge you will then have gained and more too.

And from what has been said, you, my hearers, may have a rough sketch of the Christian ministry. You may see what a Bishop should be, and what his situation is. It differs, perhaps, from what you have supposed—but such is its character. With you it rests to provide, that your congregations be served by men, such as the importance of the

work requires. From your ranks our ministers must be drawn, and by your aid they must be prepared for their office. If you then shrink back from the task—If you cannot exchange your condition in life, for the often suffering one of the minister of Christ—If you would be discouraged by the dark clouds which it exhibits—Oh! for religion's sake, learn sympathy for those who have dared to venture. Support their hands—encourage their hearts—aid them in their work; and above all be not hasty to censure. Even the inspired Paul did say, "who is sufficient for these things." Love them therefore who labor for you in the Lord, and pray heaven that Bishops qualified for their work, such as Christ will own, may never be wanted to serve him in his sanctuary.

Tortures of the Inquisition.

MR. EDITOR:

I send you, for insertion in your valuable Journal, the following account of the tortures of the Spanish Inquisition, hoping it will meet with your approbation. It displays the horrid barbarity and hellish cruelty of the savage Jesuit in glowing colors, and gives us an idea of the degraded state to which religion was brought, during the tyrannic rule of Popes and their blind devotees. Who will not shudder and quake with horror, whilst he peruses the different kinds of torture and especially the second? Who will not praise God; raising grateful thank-offerings from the very bottom of his heart, that Luther, that man of God appeared, to banish from the earth the abominations of Popery and restore the true and peaceful gospel of Christ, whose only arms are spiritual? May we appreciate our privileges, and never by rebellion against God, give him cause to withdraw his favour, and suffer us to fall into spiritual slavery and death. GAMMA.

Ohio, June 1st. 1829

There were three methods of torture: the cord, fire, and water.

In the first method, they tied the hands behind the back of the patient, by means of a cord, which passed through a pulley attached to the roof, and the executioners drew him up as high as possible. After suspending him for some time, the cord was loosened, and he fell within six inches of the ground. This terrible shock dislocated all the joints and cut the flesh even to the sinews. The process was renewed every hour and left the patient without strength or motion. It was not until the physician had declared that the sufferer could no longer endure the torture without dying, that the Inquisitors sent him back to prison.

The second, was performed by means of water. The executioners stretched the victim over a wooden instrument like a spout, fitted to receive the body of a man, without any bottom, but a stick passing across it. The body, falling backwards, came to such a position that the feet were higher than the head. In this state, the respiration became very painful and the patient suffered the most dreadful agonies in all his limbs, from the pressure of the cords; the knots of which cut into the flesh. In this cruel position, the executioners passed into the throat a piece of fine linen, wet, a part of which covered the nostrils. They then turned water into the mouth and nose and left it to filter so slowly, that one hour at least, was consumed before the sufferer had swallowed a drop, although it trickled without interruption. Thus the patient found no interval for respiration. At every moment he made an effort to swallow, hoping to give passage to a little air; but the wet linen prevented this and caused the water to enter by the nostrils. Thus it often happened that when the torture was finished, they drew the linen from the throat all stained with the blood of the vessels which had been burst by the struggles of the unfortunate victim. It should be added, that at every instant, a powerful arm turned the fatal lever; and at each turn the cords which bound the arms and legs penetrated to the very bones.

If by this second torture they could obtain no confession, the Inquisitors resorted to fire. For this purpose, the executioners tied the hands and feet, in such a manner, that the sufferer could not change his position. They then rubbed the feet with oil and lard, and other penetrating matter, and placed them before the fire, until the flesh was so roasted, that the bones and sinews appeared in every part.

Historie de la Inquisition.

Meeting of Opponents

To Bible, Missionary, Tract and Sunday School Societies.

It will astonish our readers to learn, that in Pennsylvania, a meeting was held on the 19th of March last, consisting of 150 persons, who declare, that "Bible, Missionary, Tract and Sunday School Societies, as well as Theological Seminaries, are repugnant to the wants, rights, and liberties of the Republic—that in their opinion, all who are at the head of them, are either *unbelieving hypocrites* or blind fanatics, seeking their own aggrandizement. That those who travel through the country as Missionaries, to distribute tracts, to collect monies, are swindlers, too indolent to earn their bread by the sweat of their brow.

That they will liberally support Ministers opposed to these institutions, but in the event of failing to procure such, they will regularly attend in their churches, to hear several chapters of the Bible read and then close with a prayer and hymn. They declare amusements on the Sabbath, if not prohibited by the laws of our country, not inconsistent with *rational piety*.

Yes reader, such is the substance of a string of resolutions, adopted at a meeting in Heidelberg township, Berks county, Pa. In looking over the signatures attached to them, we were grieved to see Rev. T. H. Leinbach, Rev. J. S. Dubs. We are happy, however, that our Lutheran Zion does not, and never has, known them as Ministers within her borders. Woe to them; if they repent not. On a bed of thorns will they expire. "Why persecute ye me" will forever vibrate upon their ears.

The friends of the cause of Christ, need not be alarmed. Ignorance and folly cannot prevail! the puny arm lifted up against the Most High will soon wither, and very probably, some of the deluded fellow-sinners who signed the resolutions, (the substance of which is before you) will become converted from darkness to light and zealously support what now they condemn!

On the Various Divisions of the Decalogue.

MR. EDITOR:

In the discussion of the subject before us, we arranged the divisions of the decalogue into two general classes, I. the division into two tables, and II. into specific commandments. The second head was subdivided into two items, (a) a logical analysis of the decalogue, according to which it might be divided; and (b) an examination of the different divisions which have actually been made. Under this head we examined 1, the opinion of those who regard the preface of the whole as one precept; and are now brought in the progress of our remarks,

2. *To the opinion of those who divide the precept concerning Idolatry into several commandments, and unite into one, what in Exodus, (in the Hebrew copies) constitutes the ninth and tenth.*

From the logical analysis given in our last communication, it appears that the decalogue contains *four* preceptive clauses relative to Idolatry, viz. "Thou shalt have no other gods before me"—"thou shalt not make unto thyself any graven image"—"thou shalt not bow down thyself unto them"—and "thou shalt not serve them." That these

prohibitions all refer to different modifications of idolatry, or rather, that the first clause is a generic one including the other three, is very evident; and by the great body of the Christian church they have been collectively regarded as the *first commandment*. The division now under consideration, however, makes the second clause: "thou shalt not make unto thyself any graven image" a separate commandment; and in order that there may still be no more than ten, unites into one, what in Exodus forms two, viz. the ninth and tenth. This division was adopted by *Origen*, who was the first and most distinguished Christian father * that defended it, and hence it is termed the *Origenistic* division. He was followed by *Athanasius*, *Ambrosius* and others of ancient times, and by the Reformed Church generally among the Protestants.† In intrinsic excellence this division is very little inferior to the one yet to be discussed. Still under some difficulties it does labor, in addition to the fact that the preponderance of authority is against it. 1, the second commandment in this division is not really distinct from the first, but is embraced in it. That the second is a species embraced under the generic idea of the first, cannot be denied; although explanations may be given of both which will make them sufficiently distinct for all practical purposes. 2, The other division is according to the best Mss. found in the original copy of the decalogue contained in Exodus XX, and ought therefore never to have been altered. 3, The other one was in general use in the whole Christian church at the time of the Reformation, and ought therefore not to have been altered unnecessarily. It is evident from the candid acknowledgement of some of the Reformers themselves, that a spirit of opposition to the Papists was not altogether without influence, in producing the acrimony which for a season characterized this dispute. But we hasten to consider the

3d and last division, which is the one found in the original record of the decalogue in the Hebrew Bible, and has been most generally used in the different ages of the Christian Church.

This division in the best copies of the Hebrew bible, (Exodus XX,) is as follows:

(1) *Smaller Section or Single Samech.*

"I am the Lord, thy God, who have brought thee out of the Land of Egypt, out of the house of bondage: Thou shalt have no other gods before me: Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: Thou shalt not bow

*Tellers Anmerk. 825 im 2ten Theil des E. Bibelwerks.

†Franc. Turretini Theol. Elench. Locus de Decalogo. Calvini Instit. Lib. 2 c. 8. §12. Zwinglius in Exegesi ad Lutherum. Beza vol. I. fol. 256

down thyself to them, nor serve them; for I, the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me, and shewing mercy unto thousands of them that love me and keep my commandments.

(2) *Smaller Section, i. e. Single Samech.*

Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain (in mendacii asseverationem enunciat.)

(3) *Smaller Section, i. e. Single Samech.*

Remember the Sabbath-day to keep it holy: six days shalt thou labour and do all thy work, but the seventh is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day; wherefore the Lord blessed the seventh day and hallowed it.

(4) *Smaller Section, i. e. Single Samech.*

Honour thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee.

(5) *Smaller Section, i. e. Single Samech.*

Thou shalt not kill.

(6) *Smaller Section, i. e. Single Samech.*

Thou shalt not commit adultery.

(7) *Smaller Section, i. e. Single Samech.*

Thou shalt not steal.

(1) *Smaller Section, i. e. Single Samech.*

Thou shalt not bear false witness against thy neighbor.

(9) *Smaller Section, i. e. Single Samech.*

Thou shalt not covet thy neighbour's house:

(10) *Smaller Section, i. e. Single Samech:*

Thou shalt not covet thy neighbour's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbour's."

As the Jewish divisions of the books of the Old Testament were not retained by the translators, they are not found in the common version; but they are well known to all who read the original, as they are still adhered to in Hebrew bibles. Concerning the authority of this division, Dr Jahn says,† "it is mentioned in the treatise *Sopherim*, and seems to have come down from the time, when after the return from captivity, the reading of the Pentateuch in the synagogues was estab-

†Introduction to Old Testament, p. 118. Turnerised.

lished." Several divisions, differing from each other on some portions of the Pentateuch, were adopted; and Maimonides complains of the inconveniences resulting from this want of uniformity. At last all agreed in one of the greatest celebrity, which is the one contained in our Hebrew Bibles. These sections or *Pharashioth*, were subdivided into smaller sections,|| which sometimes contained only one or more verses as the sense required; and of this kind are the divisions of the decalogue into ten commandments. If the Scriptures were uniform in their mode of repeating the decalogue, the testimony of the Jews contained in these sections relative to the division of the commandments at so early a day, will be superior to any other human authority involved in this question. But it is divested of some of its force by the fact, that the inspired writers do not appear to lay much stress on the order in which they narrate the preceptive clauses. Thus in Matthew's gospel,§ the command to honour parents, is placed after other precepts of the second table; and in Deuteronomy itself,¶ when the whole decalogue is repeated, the order of two preceptive clauses is different from the original record in Exodus. Yet certainly, it is reasonable to suppose, that in the original account of the commandments, if any where, the order in which they were given by God would be observed, and this is the order and division now under discussion.

In addition to the weight of the Scripture authority for this division, several things may be alleged in its favour. This division is, when rightly examined, somewhat more logical than that which makes two precepts out of the portion of the decalogue relating to Idolatry. But an objection nearly as strong lies against the division of the 9th and 10th commandments. We will impartially endeavor to state the relative difficulties of both. The 1st preceptive clause of our logical analysis, "thou shalt have no other gods before me" is a generic sentence, and certainly includes all kinds of gods, whether they be wood, or stone, or metal, or living animals, or heavenly bodies, such as sun, moon, &c. Thus also, the close of the 15th clause "*nor any thing that is thy neighbours,*" certainly includes the 14th clause "thou shalt not covet thy neighbour's *house.*" But there is still some difference. The precept on idolatry *begins* with a generic command, and in explaining it, enters into specifications: whereas the last clauses in the decalogue begin with specific items, such as house, wife, servants, *neither*

||Eichhorn's *Einleitung* ins A. Test. Band II, §78. Edit. sec.

§Chap. 19; v, 18, 19.

¶Chap. 5.

of which includes the other, and consist entirely of such items, excepting the clause at the close, 'nor any thing that is thy neighbour's.' Now if we suppose this concluding clause to mean, "nor any thing *else* that is thy neighbour's," then the 15th clause does not embrace the 14th, and the division now under consideration is decidedly more logical than that, which makes several commandments on the subject of idolatry. That this clause does mean "any thing *else*," is probable from the fact, that it is added *after* an enumeration of particulars, just as we add the phrase "and so forth" to a catalogue of items which we do not wish to extend to a greater length.

Nor were the objects embraced in the 9th and 10th commandments according to this division, though similar in their character, as might be supposed by the popular reader. According to the agrarian law of Moses, the soil of Palestine was a kind of property essentially different from every other. It was considered a holy possession, every part of which was to remain unalienably in the family to which it was originally given; and however often it may have changed possessors in the interim, at the year of Jubilee it invariably reverted to the original owner or his lawful heirs. Even when sold for lawful debt, it could not be disposed of in fee simple, but was in this case also subject to reversion at the year of Jubilee. Whereas all the objects contained in the 10th commandment, were alienable, and more distinctly within the reach of a criminal cupidity. Not even the Hebrew wife formed an exception; for she could be dismissed by a writing of divorcement, and any designing villain, by enticing her to disobedience or unfaithfulness to her husband, might be the cause of her repudiation. Since therefore the difference between these objects is so radical, it is not unreasonable that they should be the basis of separate commandments.

Another point of distinction between the 9th and 10th commandments, has sometimes been placed by some Lutheran divines in the supposed fact, that the former refers to original or native depravity, and the latter to overt acts of transgression. Yet we must acknowledge that if any thing more be meant than what has above been stated, we are unable to discern the proof of the supposition. Nor did Luther himself place any confidence in it.* The other ground of difference is amply sufficient, and if even that did not exist, the specific diversity of the objects themselves is a sufficient basis for the division.

Finally, the major part of the christian church in all ages adopted this division. On this subject the celebrated Dr *Baumgarten*, in his

*In. Catech. Maj. Ezpl. præc. IX & X. "Credo potius utrumque præceptum et connatam et actualem concupiscentiam prohibere."

“Theologische Streitigkeiten,”† says: “this division was in use in the Jewish church, and was retained by the first christians, excepting that Origen and some who followed his example, adopted the other as preferable. This course was the more likely to meet with the approbation of other Christian fathers, because they were unacquainted with the Hebrew text, and the division contained in it. Augustin, on the contrary, retained and defended the more ancient division, from which circumstance it was sometimes called the *Augustinian* division, whilst the other was termed the *Origenistic*. And as this division was always retained in the Roman church, Luther saw no necessity for any alteration.” And Teller says:‡ “The oldest and also the greatest part of the Jewish teachers divide the ninth and tenth commandments as we do, although Philo, Josephus and some others deviate from it. Among the most ancient teachers of the Christian church, Augustin and others are in favor of this division—but Augustin was not the first. The earliest testimony on the subject, is found in Clemens Alexand. Strom. L. VI.” And this division is still retained by the far larger part of the Christian church in the world. Still there have been some Lutheran catechisms published, containing the Origenistic division. This was the case with the German Catechism published by the Lutheran church at Strasburg, in Europe, although in the Latin and Greek translations of it, the other division was retained. In a few Lutheran catechisms published in this country also, which have met our eye, the Origenistic division was adopted.

In conclusion, therefore, we observe, that although this division, which is the one adopted by the Lutheran church generally, is more scriptural and more logical than the other, yet must it be remembered, that the other is almost, if not quite as good, and is supported by many venerable names. A Lutheran therefore, ought not to look with disrespect on the Catechism of his brother, who differs from him on this point, but acknowledge, that in real value, there is very little difference between both divisions: yet he should rest assured, that whatever difference there is either in weight of authority or intrinsic evidence, it is in his favour, and that he has not the least reason to desire a change in his catechism. On the other hand we would recommend, that in every future edition of the Catechism, all the specifications contained in the decalogue, as recorded in Exodus XX, should be printed, as well those relating to the observance of the Sabbath-day, as the others which refer to idolatry. The little space gained by their omission, is

†Vol. 3. p. 230.

‡loc. supra cit.

not an equivalent for the misapprehensions occasioned by it in uninformed minds. Finally, we exhort all, as far as may be, "live at peace with all men," to begin every day, the light of which God in mercy permits you to behold, with the renewed purpose to fulfil this holy law to the utmost of your abilities; so that men beholding your good works, may be delighted with the law that governs you, and be led to glorify our heavenly Father: and so that you yourselves may live as pilgrims in a strange land, having your loins girt and your lamps trimmed and burning, waiting for the long expected coming of our blessed Lord.

Seasonable Reproof.

It is said that the metaphysician Locke, being invited to spend a social hour with some learned friends, after the company had assembled, cards were brought on the table; on seeing these the venerable philosopher and Christian looked upon them for some time, while the company were at play; then taking his pocket book began to write with great attention. One of the lords—for there must needs be lords, you know, in that country—observing him, asked what he was writing. The reply was worthy of the man. "My lord," said he, "I am endeavoring to profit, as far as I am able, in your company; for having waited with impatience for the honor of being in an assembly of the greatest geniuses of this age, and at last having obtained the good fortune, I thought I could not do better than write down your conversation; and indeed I have set down the substance of what hath been said for this hour or two." This keen reproof had its desired effect. Instead of being offended at the rebuke, they acknowledged its justice, quitted their play, and Mr Locke enjoyed with the noble lords a full flow of instructive conversation.

This anecdote may teach us a wholesome lesson. That it is our duty to "reprove our neighbor and not suffer sin upon him," none can doubt. But *how* to reprove so as to profit is somewhat difficult—Though the maxim, "The end sanctifies the means," is of dangerous tendency, and cannot be safely adopted as a general rule of action, yet in some cases I think it may. Take the case of Locke for an illustration. Had he designed merely to *insult* his company, his conduct would have been reprehensible. But designing to *reform* them, and doubtlessly evincing the purity of his motive by his countenance and the manner of his reply, his benevolent object was attained by means perfectly justifiable. This, therefore, is the object of all reproof.

And with this object in view we may use the means that would be otherwise highly censurable. I do not say, however, that we are at liberty, under any circumstances, to resort to *unlawful* means to accomplish our purpose.

The humble, the holy, and the pious conduct of Christians is a continual reproof to an ungodly world. Hence the hatred manifested by the latter towards the former. "They will always hate him that reproveth in the gate." This silent, unobtrusive and standing reproof would be entirely inefficient, if not totally destroyed, were Christians to withdraw themselves from human society, or even form themselves into a separate community, and cut off all intercourse with the world. Hence the practice of the Shakers and some others who have attempted to imitate their example, is manifestly repugnant to the genius of the gospel, and goes to defeat one grand object for which the Christian church is established.

Another method of reproof is personal. To do this, however, effectually, so as to reform the offender, much skill is necessary. It may be done by a look, by a word, or by a sudden withdrawal from the offending company.

Travelling in one of our steam-boats not long since, a gentleman who sat at the breakfast table opposite to a pious clergyman—I hope my friend will not startle at this expression, *pious* clergyman, for there may be some of this order *impious*, though I would hope they are extremely rare—let fly a tremendous oath at one of the waiters for his seeming tardiness. This pious clergyman—for such I really believe he was—gave the gentleman a very piercing, solemn look, said nothing, and soon as convenient withdrew from the table. They were strangers to each other. Some time after the offending gentleman introduced himself to the clergyman, calling him by name, [I suppose he had inquired who the clergyman was,] heartily apologized for the rudeness and impiety of his conduct and begged pardon. The clergyman remarked that the apology and confession were due more to the God whom he had offended than to himself, who was but an unworthy servant. "True," said the ashamed offender, "but it is due to you also, sir. I have often heard of you, and I know your character, and am truly sorry I have grieved you." This was an introduction to some profitable conversation, the result of which I know not. Here was reproof, seasonable, skilful, and effectual. *Christian Advocate and Journal.*

Instruction of Children, and Confirmation.

We have repeatedly urged the necessity of imparting religious instruction to the rising generation; both from Scriptural and Rational grounds. Ministers and Parents attached to our Lutheran Zion, are moreover under particular obligations, to attend to this matter according to the statutes of our Church. Go to any part of Europe; to France, England, Russia, Denmark, Sweden, and especially to Germany, and you will find that Lutherans invariably have their children early instructed in matters of religion. Here and there in our country, we may find a Minister and people, who walk unworthy their vocation as Lutherans; but, in general, the religious instruction of the rising generation is faithfully attended to.

There is however another point, which we fear, is not sufficiently sustained. We mean Confirmation, by which rite, persons are admitted to membership, after having received special instructions upon all the leading articles of Christian faith. That individuals frequently have conformed to this most wholesome method of indoctrination, and become members of the visible Church, with hearts corrupt, we admit and lament. But it is no sufficient argument against Confirmation, for the best laws are evaded and the most rigid discipline resisted, that ever have been enacted and adopted by any people.

Not only our own Church, but also the Moravian, P. Episcopal, and German Reformed, admit to membership by Confirmation, and this should be satisfactory to all, for it cannot be a bad method, if adopted by so large a body of Christians. Christians of other denominations, have different methods, and yet each is as liable to abuse as our own. We are certain, that no Presbyterian or Methodist or Baptist &c. *Christians*, will say, that all whom they admit into their respective societies, are really and truly converted to God. They weep as well as we do, that so much treachery exists among men.

We, of course, prefer our own method to all others, or we should renounce it at once and adopt another. This assertion we make, not because we were born of Lutheran parents, but because we do know, that special instructions are requisite, and that no person is confirmed in our church, unless he or she has a correct and systematic view of all the essential truths of the Bible, and of the manner of applying them. We make it, because we have seen many, who, but for these instructions, would very probably, have never been converted, or found much more difficulty in arriving at the haven of peace.

We do not condemn the methods of others. We doubt not, they

can be effectual, but we censure those Lutherans, who are ready to find fault with their own regulations, (if there be any such) and especially those who do not earnestly admonish their children to attend Catechetical instructions and Confirmation. At the age of sixteen years, we think their children should be admitted to membership. They are then ripe enough to renew their baptismal vow, unless they are ignorant, stupid and slaves of vice, then away with them. But we would compel our children to attend the Catechetical instructions under all circumstances, with the hope, that at some period God would touch their hearts and fit them to be members of the visible Church, in it to be nursed and cultivated, that they may become fit candidates for the Church Triumphant.

To show the propriety of our remarks, we extract the following from the excellent and masterly "Introductory Lecture," delivered by the Rev. C. Hodge, Professor of Oriental and Biblical Literature, in the Theological Seminary, at Princeton. This learned and pious Professor is an English Presbyterian, who, to perfect himself as a Professor, spent a considerable time in Germany, and hence, whatever falls from his lips upon this subject, merits our attention. As a good man, he admits that though he does not advocate Confirmation, yet that the method of admitting members into his own Church, is also deficient.

"There is another subject connected with religious education, which must not be passed over, and that is, pastoral attention to the young. I have received the impression that this is carried to a much greater extent, in some of the continental churches, than it is among ourselves. In the Lutheran church, as you probably know it is customary, that boys at the age of fourteen and girls at fifteen, should be confirmed; that is, be called upon to assume their baptismal vows, and solemnly recognise themselves as members of the church. That there are serious evils attending this usage, is very obvious, but that much good is effected by the pastoral attention to the young, which it occasions, cannot be denied. The candidates for confirmation each year, are formed into a class or classes, to which it is the pastor's duty to devote several hours in every week, instructing them in the principles of the gospel and of their own particular church. This course of instruction continues through the year; and as every child must be confirmed, the whole mass of the people, rich and poor, from the king's son to the children of the peasant, are regularly indoctrinated in the christian system. The degree of fidelity with which this duty is performed, depends on the character of the pastor: but it may be remarked, that even the Rationalists, in general, retain the use of Luther's catechism and other evangelical formulas in the instruction of the young. I have witnessed few scenes more impressive than the induction of one of

these little flocks of the lambs of Christ, into his sacred fold. On the day appointed for this service they came to the church, with their pastor at their head. Their entrance was greeted with a burst of cheerful music, in which all hearts and voices joined. Arranged before the pulpit, the pastor proceeded to explain to them the situation in which they stood. Consecrated to God in baptism, they had been given to the church by their parents; but having now attained an age at which they were capable of acting for themselves; having been instructed in the doctrines and requirements of the Christian religion, and in the faith and discipline of their own church; they were to decide whether they would remain in that church, receive its doctrines and submit to its watch and care. For the satisfaction of those present, their pastor examined them on the history and doctrines of the Bible, received their profession of faith, and solemn assent to be regarded as under the guardianship of the church. They knelt before him, the name and blessing of God was invoked upon them, and they arose in a new relation to the household of faith.

I am not, brethren, appearing here as the advocate of confirmation; for I am persuaded, that admitting children, and all children thus to grow up into the church as a matter of course, and thus break down the distinction between the church and the world, would more than counterbalance all the good, effected by this regular course of religious instruction. I merely state these facts to call your attention to the subject, and to have the opportunity of inquiring whether sufficient pastoral attention is devoted to the young? *whether something more might not be done, to secure their regular indoctrination in our faith and discipline, and to destroy the indefinite relation in which they now grow up, to the church?*"

"My morality wont save me."

A young man twenty-eight years of age, had often been observed by myself and others, as an uncommon example of morality. He was regular in his attendance on public worship, and in the house of God, there was about him an air of gravity and earnest attention, which reprov'd the dulness of many a professor. For years he had resisted the repeated solicitations of companions to engage in their frivolous amusements. A dancing-school and ball-room were, in his view, unfit places for beings, with whom time is short—beings fast bound to eternity. He had often been importuned to accompany his fellow youth on excursions of pleasure on the Sabbath; but it was an essential item in the code of his morals to remember the Sabbath day and keep it holy. He did not al-

low himself to read worldly books, or converse on worldly subjects on that day. It was his practice to study his Bible during the intervals of public worship. He had also read Doddridge, and Baxter, and Bunyan, in connexion with the Scriptures. His steadfastness in pursuing this course of conduct, was the more observable from the fact, that in the family where he had lived, he was constantly assailed by the doctrines of *Pantheism*, which was the received religion. The works of Volney, and Paine, and Hume, were thrown in his way, for the purpose of proselyting him to their gloomy system. After reading and pondering, he was the more confirmed in his belief of the Bible. The doctrinal views which he had embraced were evangelical, and no wind of doctrine was able to shake him. All that the young man in the gospel said, could be said by him.

One day this same young man called on me with the solemn inquiry, "what must I do to be saved?" "Have you not been doing much," said I, "in order to be saved? Your life has been regular, and you have done many things." "True, I have done many things; but my morality wont save me, and I never have felt fully satisfied that I was safe in resting in such superficial preparation." "With all your outward goodness, have you given any attention to the private duties of religion?" "I have—for ten years I have not ceased to pray morning and evening." "Have you not been sometimes irregular in secret prayer?" "Never—I do not recollect having neglected the duty more than three or four times during the whole period. But then I have prayed to keep my conscience quiet, not because the duty was a delight. All my moral doings, and my ten years of praying, and my knowledge of the Scriptures, do not now afford me any grounds for indulging the hope, that I am a friend of God—I have had, of late, convincing evidence, that my mind is enmity against God, and that my heart is hard and impenitent. I am a monument of divine forbearance. But he has arrested my attention, and removed the refuge to which I was secretly trusting. And I feel that it is with me the last time. I have done every thing but submit to God. O how shall I get rid of this rebellious heart? What must I do to be saved?" "You must obey the injunction immediately, *my son, give me thy heart.*"

Here was a man distressed for his soul—having no hope; though he had, from his youth up, been a boasted specimen of irreproachable morality, a constant attendant on secret devotion, a conscientious observer of the Sabbath, and correct in his speculative views of religion. If any man could hope for acceptance with God on the score of his good works, he could. But as soon as he has a discovery of his heart; he is convinced, that it is far from being right in the sight of God. What was his glory, he counted his shame.

In a few days he called upon me again. I inquired what were his feelings. A smile kindled in his countenance as he replied: I think my stubborn heart has at length yielded the point, and surrendered to God. O, there is a sweet and heavenly peace flowing from unreserved trust in God. Never before did I know the pleasures of godly sorrow. What tender meltings of soul I have had, while sitting at the foot of the cross." "You do not think," said I, "that there is any reason for you to hope from your past regularity of life, and much praying?" "Certainly not. If I am now a child of God, I have been born again, since I last saw you. I feel like helpless infancy, just passing over the threshold of life; I need hourly nourishment. How precious the promise, "as thy day is so shall thy strength be." He has gone to his master's work bearing testimony, that whatever a man may be, and how much soever he may do, if he is not born again, he cannot see the kingdom of God.—*American Pastor's Journal.*

The Families of Ministers.

When the precious encouragements, which the Bible sets before parents, to expect the blessing of God on the Christian education of their children, have been dwelt upon, I know not how many times I have heard it sneeringly said, "*no children are so bad as those of Ministers.*" And this loose assertion is with many a mighty argument against the word of God. If Ministers' children are so bad, they conclude that very little dependence, for the formation of good character, can be placed in a Christian education. And this conclusion, falling in with the indolence and general unbelief of most parents, effectually guards their minds against the influence of all that portion of the Bible, which bears upon their obligations towards their children.

The thought struck me, the other day, that it might be interesting and useful to look around upon the circle of Ministers, with whose families I might have more or less acquaintance, within a moderate distance of my father's house, to see if their children were remarkably depraved. Dr. S. had a family consisting of (as near as I can recollect) seven sons and four daughters. The daughters are intelligent, respectable, and most of them pious women: One of the sons is a respectable husbandman, of fair moral character and extended influence. The other six, (if I am right in the number,) were trained up for the engagements of "professional life." Two of them are physicians, three are attorneys, and one a clergyman. Of these six, as many as four are professed Christians; and some of them, I know, have no little weight of character in the church. One is now a member of Congress.

Mr. J.'s family consists of one son and three or four daughters. Of the daughters one belongs to the church; and all are said to be sober, intelligent and respectable. The son received a public education, was an excellent scholar, and is now a Christian minister, of rare talents and high promise.

Mr. P. had two sons and three daughters to mourn their father's death, at a time when amidst the snares and dangers of this world, they seemed especially to need his restraining, guiding hand. All these are now members of the church of Christ. One of the sons has already secured to himself the benefits and honors of a public education; and the other is a scholar of fair character and good promise, and is still connected with a college.

Mr. G. has one son and five daughters; all professed Christians—all, I believe, useful and respectable members of society.

Of Mr. H.'s large family, I know but little. His eldest son, who is said to be a sober young man, of good principles and a fair character, received, not long ago, the highest honors which one of the first colleges in New England confers on her sons, when she sends them forth to active life. His oldest sister is known to be amiable, intelligent, pious, and highly respectable. Of the other members of the family I know nothing.

Of Mr. K.'s three sons, two are professed Christians—one a minister of the Gospel, of fine talents and fair prospects. Five of his six daughters are members of the church, generally distinguished for their amiableness, intelligence, and active piety.

With the family of Mr. S. I am not intimately acquainted. A number of his children are professed christians. They are in general intelligent, and respectable.

With regard to a number of other minister's families, with which I have less acquaintance, I know, in general, that they contained an unusual share of good sense, intelligence, and *piety*. And in the circle, (confined to two counties, with the exception of one adjacent town,) to which these families belonged, cases of *worthless character* among the children of ministers, (I have confined my statement to *Congregational* ministers,) are *extremely rare*.

If it be inquired, whence arises the prejudice, so often entertained, that the children of ministers are distinguished for their depravity, I answer without hesitation, that it has the same origin with the hatred, which Cain felt for Abel. Ministers often set themselves in opposition to the loose maxims, by which parents, among their hearers, are educating their children. Upon these parents, they urge home their obligations to their families, now in the form of exhortation and encouragement, and now, of admonition and reproof. Conscious of guilt

the careless parent often sits uneasy. A sting is in his heart. To find relief, he casts a malignant eye upon the children of his Minister. He watches their movements with a strong desire to see them involved in error and guilt. He puts the worst construction possible upon their every fault. If they rise to excellence—are distinguished for their solid worth, he broods over his disappointment in sullen silence. If one among a hundred, proves to be worthless and wicked, he fills the land with the roar of exultation. The same cause, which conceals from vulgar observation, the substantial excellence of the great body of Ministers' children, forces into general notice the worthlessness of the remaining few.

B. G.

American Pastor's Journal.

Prayer.

We are not left to deduce instruction upon this subject from example. Our Saviour's direction is explicit. Matthew vi. 7—13. I pretend not, that Christians are confined to the prayer given by our Lord. He says, *after this manner pray ye* : not, *in these words*. But when we take his declaration—'For they think, that they shall be heard for their much speaking. Be ye not therefore like unto them ; for your Father knoweth what things ye have need of before ye ask him'—in connexion with the prayer, he dictates, shortness and simplicity in prayer are forcibly inculcated.

I am aware of the delicacy of this subject and of my incompetency to discuss it. My signature may be conclusive with many against regarding what I say. But let them pause and deliberate for themselves ; and if they will not respect my opinions, (and I challenge no respect for them ;) let them, with proper care, form their own. This subject is connected with the salvation of souls more closely and extensively than a superficial view will discover. My suggestions concern ministerial usefulness, in respect to which a practical error, apparently inconsiderable, may do great harm, and the correction may be attended by surprising benefits. Let it be considered, that I, in consequence of my condition, may know by experience and observation what cannot be learned by speculation. There was a period in my life, during which, when I attended on divine ordinances, my mind wandered loosely at the time of prayer. The great majority of congregations, wherever I happened, discovered the same inattentiveness. Yet during this period, occasionally the earnest supplication of a preacher arrested my sympathy and carried me with him. Now, my heart condemns me, if I do not accompany the minister in prayer ; but it is a condemnation which

I am very frequently forced to feel. I should be willing to lay the whole blame on my own heartlessness in divine things, but that others whom I cannot suspect, bear the same testimony.

Various and great are the efforts of the present day to diffuse Gospel truth. To all these would I give all the aid in my power; but after all, the living voice is the powerful instrument. The preached Gospel must be the grand means of converting sinners. Who that reflects, does not mourn, that it is not more efficacious. In accounting for this want of efficacy, great allowance must be made for the hardness of the human heart; but something, I believe much, may be charged on the manner of using the means. Let the exposition of divine truth be full and clear; but let the previous exercise prepare the heart and mind to receive it. An exercise, from which weariness arises, by no means fits the mind to hear profitably. Little things have extensive effects—these effects may be advantageous, and this law operates entirely for our benefit. But they may be hurtful; and great abilities and acquisitions are frequently lost through want of proper care in small matters.

I am aware, that I can do little, perhaps nothing, on this subject. I am confident, however, that it is of the highest importance—that it deserves the most serious consideration; and that the neglect of it is the occasion of incalculable evil.—*N. Y. Observer.*

Chinese State Religion.

The religion of China, like that of America, depends on voluntary contributions. The State enforces nothing of a pecuniary nature, nor exacts any tithes from the people. The State in China may be said rather to tolerate religion than to establish it. The State tolerates *Lacukeunism* and *Budhism*—with a little unproselytizing *Mahomedanism*; but it endows none of the three. Confucianism is not religion. It is merely a system of ethics and petty etiquette. Christianity is the only religion that is interdicted by the State, and by popular feeling, for it gives no quarters to idols; it does not sanction concubinage; it denies human merit; it requires for the Deity the homage of the heart. It tolerates neither idolatry nor vice; and therefore it is obnoxious.

But while the Chinese priesthood is unendowed, there is in a lower sense a State religion. The Governor himself went in person a few days ago, about twenty miles down the river, to worship before an idol called god of the Southern Sea. The magistrates of China are the priests of the State, and they offer incense without any additional fee.

The officers of government, individually, are occasionally perfect zealous for the national religion. At Macao, there have of late been great doings in behalf of the "Queen of Heaven." And these doings were originated by the Port Admiral; who commenced the subscription by a hundred pounds sterling. It increased to eleven thousand dollars. Public officers, Hong merchants, rice mongers, house builders, small grocers, farmers, gardeners, &c. men, women and children, with a hundred pounds or penny subscriptions, all emulated each other, as in the prophet Jeremiah's days, in behalf of the "Queen of Heaven." Intense zeal was manifested. The temple, on the rocky promontory, at Barfort, has from the ruins of delapidated brick risen afresh, in a new and imposing front of granite.

After this dedication had taken place, all sorts and conditions of men, women and children, for eight or ten days successively, crowded in procession, with gongs, drums, cymbals, lutes, &c. sounding; streamers, flags, &c. waving, rushing on, broiling in the sun, to offer incense to the "Queen of Heaven." Goats, pigs, pastry, fruit, flowers, and wine, were collected by all hands, and afterwards carried in noisy procession. Young women, dressed in court style, were carried on tables as nymphs of the forest. This "Queen of heaven" was, according to tradition, about 600 years ago, a young woman named *Lin*, in the province of Fokien. We forgot to mention that the virgin *Lin*, although deified before the accession of the reigning family, was by them raised to the style of Heaven's Queen.

Late accounts from Nanking state, that the Emperor has deified another virgin, who, during the Sung Dynasty, having spent her fortune on an embankment to keep out the tide from a certain district, which, when nearly completed, was carried away by an influx of the sea—with grief and vexation, threw herself into the current and was drowned. But the inhabitants, who have cherished the tradition, have of late begun to sacrifice to her, when distressed by similar occurrences, as that which caused her death; and they declare to the local government, that they have at such times, seen luminous appearances which indicated the presence of a divinity. The Governor, *Tseang*, late of Canton, had reported this affair to his Majesty, and obtained an imperial patent to allow the people to erect a temple, and pay her divine honors. On such occasions superstition impels the people to lavish money with great profusion.—*Canton Register*.

Scenes at a Heathen Festival.

The following is from the account given by Messrs Tyerman and Bennet, the deputation of the London Missionary Society, of their visit to India :

We had an opportunity of attending a great Hindoo festival, called "Gangamma Tīanal," or the great goddess Gangamma, held in the village called Cocottapetta, distant from Cuddapah about five miles.

This was a most novel and affecting sight. About 50,000 people were assembled in a sort of grove, around the filthy pagoda, in which was the object of attraction and adoration. Before the door of this swamy-house, the people were sacrificing sheep and goats to the idol all the day, and streams of blood flowed in all directions. Around this place is a wide road, on which multitudes of bullock-basket-carts were driven, from which grain, of various kinds, was thrown in fulfilment of vows, to all such as chose to receive it. Between twelve o'clock at noon and six in the evening, we saw thirty men and two women undergo the ceremony of swinging upon hooks put through the skin in their backs; the machine which was used for this purpose was a bullock cart: over the axle-tree, a post was erected: over the top of which a beam, about 35 feet in length, passed, and moved upon a pin: the longer end of this beam extended over the bullocks: at the other end of it was a square frame attached, adorned with young plantain trees, in which two persons could stand: when the hooks were inserted into the skin, the ropes attached to the hooks were lashed firmly to the top bar of the frame, so as to allow the people to stand upon the lower bar: this being done, the beam was raised upon its fulcrum, and the persons in the frame were elevated about 25 or 30 feet above the ground: each person was furnished with a dagger in the one hand and a pocket handkerchief in the other: the machines, to some of which were yoked 6, 8, 10, or 12 bullocks, were now driven with full speed around the pagoda three times; while the deluded wretches were brandishing the dagger and waving the handkerchief, occasionally resting their weight upon the lower bar of the frame, but often suspending their entire weight on the hooks. Sometimes six or eight of these machines were driven round at the same time. On inquiring why the deluded beings submitted to this punishment, some told us that it was in fulfilment of vows made to the goddess: others, that they were hired by persons standing by, and received one or two rupees for their trouble. Among the trees were stalls and booths, in which were sold sweetmeats, victuals, trinkets, &c. Here were jugglers, beggars, and parties of pleasure; but few of them took any notice of those horrid scenes which most attracted our attention.

Never were we before so powerfully impressed with the importance of missionary exertions! Truly the dark places of the earth are full of the habitations of cruelty! Oh! that the people of England could witness the horrid spectacle, so truly infernal! Who could remain indifferent to missionary exertions; or withhold his support from those noble Societies, which propose to make known the merciful religion of Jesus, in order to enlighten the heathen and to put a stop to these dreadful cruelties.—*New-York Observer.*

WELSH ANECDOTE.—*On the Support of the Ministry.*—A Welsh clergyman invited to assist in ordination of a minister in some part of England, was appointed to deliver the address to the church and congregation; and having been informed that their previous minister had suffered much from pecuniary embarrassment, although the church was fully able to support him comfortably—took the following singular method of administering reproof.

In his address to the church, he remarked, “You have been praying, no doubt, that God would send you a man after his own heart, to be your pastor. You have done well. God, we hope, has heard your prayer, and given you such a minister as he approves, who will go in and out before you, and feed your souls with the bread of life. But now you have prayed for a minister, and God has given you one to your mind, you have something more to do—you must take care of him; and in order to his being happy amongst you, I have been thinking you have need to pray again. “Pray again! Pray again! what should we pray again for?” Well—I think you have need to pray again. “But for what?” Why I’ll tell you. Pray that God would put Jacob’s ladder down to earth again. “Jacob’s ladder! Jacob’s ladder! What has Jacob’s ladder to do with our minister?” Why I think if God would put Jacob’s ladder down, that your minister could go up into heaven on the Sabbath evening, after preaching, and remain all the week; then he could come down every Sabbath morning, so spiritually minded and so full of heaven, that he would preach to you almost like an angel. “O yes, that may all be very well, and if it were possible we should like it; but then we need our minister with us during the week, to attend prayer meetings, visit the sick, hear experience, give advice, &c. &c. and therefore must have him always with us; we want the whole of his time and attention.” That may be, and I will admit the necessity of his daily attentions to your concerns; but then you will remember, that if he remains here, he must have bread

and cheese ; and I have been told that your former minister was often wanting the common necessities of life, while many of you can enjoy its luxuries ; and therefore, I thought if God would put Jacob's ladder down, your present minister might preach to you on the Sabbath ; and by going up into heaven after the service of the day, save you the painful necessity of supporting him.—*Col. Star.*

A sober dog and his drunken Master.

On the evening of the 8th ult. as we were coming from Le Roy to this place, in the Pioneer, the night being uncommonly dark, we discovered for some distance before we reached Allen's Creek, in Wheatland, that a dog not known to any of the passengers, was frequently running about the sides of the carriage, and evidently very uneasy and seeming to look with deep interest for some notice from the passengers within. When we had come to within ten or twelve rods of the creek, the dog got before the stage, and in the middle of the road, set up a most earnest barking and crying, which attracted the notice of the passengers and driver, who apprehended that all this concern of the strange dog might mean something, stopped his horses, and looked under his coach ; and within six inches of his wheel, saw a man lying across the path in such a position, that had he drove two feet farther, the wheel must have passed directly over the neck of the poor creature and terminated his existence. The man was old and grey-headed, and the secret of his exposure was, he was drunk, so drunk that when aroused he could not speak ! As soon as he was drawn from under the coach, the faithful dog was full of joy. His first motion was to stretch himself at full length upon his beastly master, fawning with more interest than language can describe, then jumping across his body backward and forward, as if to shield him from danger, or to infuse animation into his almost lifeless body. We state these facts for two reasons ; first, to show the danger of rum, and secondly, the sagacity of the animal. The faithful interest manifested by the dog, could not have been more fully expressed, even if he had possessed the power of speech. And we must add one word more to set the disgusting drunkard before the reader ; he held in his hand the neck of a *broken bottle* !

PASSENGERS.

P. S.—There are eight living witnesses of the above facts, which happened only two days since. *Rochester, April 10, 1829.*

Prodigies.—The two children Susan and Deborah Trip, now at the Museum, are the most wonderful beings ever seen in Albany, and exceeded by none, probably, in the whole world. The oldest is five years and eight months old, and weighs 203 lbs.; the other is two years and ten months, and weighs 119 lbs. They are active, and their gait resembles the rocking of a 74 in a storm. Their countenance indicates health, and there is no reason to be given for their remarkable size. The sight of them strikes the spectator with the greatest astonishment, for no one can previously conceive a proper idea of their appearance. They were born in the town of Freedom, Dutchess county.

Albany Daily Advertiser.

Comet of 1811.—A recent letter from Dorpat mentions that Professor Lamberti, of that University, has calculated, that the comet which remained so long visible in the year 1811, was 57 2-3ds times less than the sun, but seventeen times larger than Jupiter, twenty-five thousand, one hundred and four times larger than the earth, and one million, two hundred and fifty-five thousand, two hundred times larger than the moon; whilst its volume exceeded the conjoint dimensions of all the planets in our solar system.

Great Seal of England.—The great seal itself, when not in the King's own custody, was entrusted to the Chancellor, whose salary, as fixed by Henry I. amounted to 5s. per diem, besides a "livery" of provisions. And the allowance of a pint and a half, or perhaps a quart of claret, one "gross wax light," and forty candle-ends, to enable the Chancellor to carry on his house-keeping, may be considered a curious exemplification of primitive temperance and economy.—*Quarterly Review.*

Turkish Treason.—Three messengers, who bore to the Pacha Iscapan Oglo, the news of the recent surrender of Tournai to the Russians, were instantly beheaded. This is a common punishment in Turkey for the bearers of bad tidings. The Turkish Governor of Tournai, on being informed of this cruelty, very prudently resolved to consider himself a prisoner of war, and remain with the Russians, although he had a right by the terms of capitulation, to join his countrymen. Jussuf Pacha, who surrendered Varna, because he could hold out no longer, acted with similar caution, for which the Sultan's good friends in Europe and America have branded him as a traitor.

Elias Hicks.

This man has recently been preaching, in Rose-street meeting house, to a great heterogenous mass of people, many of them Frances Wright's converts, drawn there to observe the similarity of views between him and the said oratress. His doctrines touching Christ, approximate very near to her's, being that of a good prophet, and a good example, but having no more of the divinity about them than *ourselves*, making our faith in his sufferings mere idle speculations; the old man seems to have lost none of his usual artifice in dressing out his idol in a plausible manner. The Oratress went to hear him on the 1st inst. and like many others were the sport of an (*April Fool*.) She would have done well on that occasion by amusing the audience with some of her reflections. I doubt not, it would have been as edifying as that they did hear. It came from a name-sake of the old man's who often gives them, I am told, abundance of precepts, but does not enforce them by example.

The Hicksites, are grievously nettled because, having left the principles of Friends, they cannot take off with them the reputation, nor the true character of the Society; their principal *Amicus*, has been considered by our Friends in England, and also in this country, as having failed in portraying our principles, but merely those of their own company; and knowing this, that they quarrel with every thing which Friends say or write in order to keep up some excitement, is too obvious.—*New York Telescope*.

The Bible of Divine Origin.—pp. 40. This tract is one of two to which was awarded the premium of fifty dollars, for the best tract to "obviate the trite objections urged against the bible;" and is from the pen of the Rev. John De Witt, D. D. professor of biblical literature in the theological seminary at New-Brunswick, N. J.

It was stated at the Greek meeting on Friday evening, that Chancellor Kent's Commentaries were about to be translated into Modern Greek, to serve as a basis for judicial proceedings in the land of Solon and Lycurgus. Webster's Address at the laying of the corner stone of Bunker Hill Monument, has already been published and extensively circulated in that interesting country.—*N. Y. Journal of Commerce*.

Vienna, March 12.

The following tragical event has happened lately at Horn, Austria. A butcher having a large sum of money about his person, arrived at an inn near Horn. The company he met in the lower apartments appeared to him very unfit to trust himself among, with his money, and growing suspicious, he begged the landlord to give him a bed-room on the upper floor. The landlord inquired after his motives, and the butcher acknowledged that he had a great deal of cash about him. The landlord then offered him an inner apartment, behind his own, and showed it to the butcher, who approved of the same. The landlord left him there. In the meanwhile the butcher misses his dog—this circumstance renews his suspicion—he steals down into the yard to search for his faithful companion. After a deal of trouble he discovers his dog howling in a cellar, where he was locked up, and succeeds in liberating him. Relying on his trusty animal, he resolved not to go to bed yet, but to enter the lower room once more.

In the mean time the landlord's son returns from a journey he had made to purchase wine. Being fatigued, and perhaps somewhat intoxicated, he went to the well-known chamber, and without any knowledge of what had happened, he laid down on the bed prepared for the stranger. It was now midnight, and the sleepy butcher found himself under the necessity of seeking his resting place. He went up stairs, and peeping through the door, which was on jar, he perceives the landlord throwing a cloak over the bed, and striking some heavy blows at a man groaning beneath the cloak. He recoils and shrieks with horror. The landlord turns round and is thunderstruck upon perceiving the butcher. In his despair he assails him too; but the dog seizes the wretch and pins him to the ground. The alarm was given and the landlord finds he has killed his own son. He hastens that very night to surrender himself to the judge, as the murderer of his son.

The Cherokee Phoenix says,—“We have seen a letter from the Choc-taw nation, which states that the prospects of religion among that people are encouraging, particularly at Ai-ik-hun-na, a missionary station under the care of the American Board of Foreign Missions. Quite a number, it is hoped, have passed from death unto life. What is still more encouraging, two of the principal chiefs, Col. Folsom and Col. Leflore, have taken a decided interest in the religious prosperity of their people, and are using their efforts to promote their moral improvement. The seed sown during eleven years, is beginning to spring up. “In due time ye shall reap if ye faint not.”

Persecution of Missionaries.—Messrs Whitehouse and Orton, two missionaries in the island of Jamaica, having applied in vain for licence to preach in the parish of St. Ann, and for each of which licences, \$23 75 cents is paid, proceeded to preach without licence. They were arrested, and thrown into the common gaol at St. Ann's Bay, a filthy and loathsome prison, in which they were forbidden to hold intercourse with any but their own families, and were told by the gaoler "they were not to hold prayers!" A writ of habeas corpus was procured by their brethren, and after ten days confinement, they were released. The chief justice granted them an unconditional discharge. These proceedings having been laid before Sir John Keane, the lieutenant governor, he immediately dismissed the prosecuting magistrates from their office; thus preventing their future abuse of power.—*Col. Star.*

Origin of a Useful Discovery.—It was the fancy of the younger Helmont, that the Hebrew letters give the very outline and portraiture of the organs of articulation, as the eye would see them in the very act of giving utterance to the sounds. Accordingly, in the engraving prefixed to his work, there is a portrait of the author represented as standing before a looking-glass, with open mouth, and a pair of compasses in his hand, with which he was apparently measuring his throat. In this strange fancy we have a consoling instance of practical and useful discoveries, resulting, by accident, from folly, and the rank growth of idle brains. On this most fancied hypothesis, Helmont grounded the first feasible, though imperfect art of teaching the deaf and dumb; for which the work and the author were strongly commended by Leibnitz; and this eventually gave rise to the improved plans that have called forth the hidden soul from darkness, and given the light and vital air of mutual intercommunion to thousands, who otherwise would have remained incarcerated by force of inapt organization; sadly realising the fable of Polydore, so pathetically described by the Mantuan poet.—*Æneid, Lib. iii.—Pro. Hurwitz's Ir. Lec.*

Newly Discovered Mss. of Locke.—A bundle of old manuscripts has lately come into the possession of a gentleman at Boreham, in Essex, (England,) which turn out to be original letters and writings of the illustrious John Locke. The manuscript of his Essay on the Human Understanding, with all its corrections, and many letters written during his banishment in Holland, as well as some letters of Algernon Sidney, Lord Shaftesbury, and others, are among this collection.

New-York Morning Courier.

THE EVANGELICAL LUTHERAN INTELLIGENCER.

*Hier stehe ich, ich kann nicht anders;
Gott helfe mir! Amen!—LUTHER.*

VOL. IV.]

AUGUST, 1829.

[No. 6.

Lutheran Festivals in Germany.

“The festivals of the Lutheran Church of Germany exert an auspicious influence, so far as they draw the inhabitants to public worship; but the impressions there made are counteracted by the amusements which always succeed them when the weather is pleasant. In the cities, only a small part of the inhabitants observe them in a religious manner; in the villages the proportion is greater. The time thus lost in Saxony, is three-fourths of a month. Were these days passed industriously, there would be a great difference in the temporal prosperity of the people. I say lost, because to a great extent they are mere days of amusement, because also a religious festival which is not observed almost invariably exerts an influence unfriendly to morality. But, although Protestant Germany has gone to one extreme, in some of the churches in the United States we have vibrated to the other, in our total neglect of these days. Our Puritanical ancestors, under the influence of persecution, concluded that every thing which belonged to the English church was of course defective, and accordingly abolished every festival. They shunned Charybdis, and struck against Scylla. We celebrate the anniversary of that day when we declared ourselves free from the yoke of Britain, with bells, and cannon, and songs; while that day, which gave moral liberty to mankind, is by many sects forgotten. We carouse on the birth-day of our great political liberator; but how many congregations are there, which never assemble to commemorate the natal day of Him, who broke the fetters of death, and rose triumphant over the grave. What, if we cannot ascertain the day with certainty, should it be for this reason neglected? We should not adhere so closely to the letter, but endeavor to feel a little more of the spirit of thanksgiving for that atonement, which offers to us a deliverance from a bondage infinitely

more galling than all temporal slavery. The Lutheran gentlemen with whom I have conversed on this subject, could hardly believe me, when they were told, that even Christmas was not a festival in the Congregational churches of our country. They seemed almost inclined to ask, why we called ourselves Christians."

Mr. Dwight has, in the above extract from his "Travels" (which we copy from the N. Y. Obs.) expressed with much force, the sentiments of numerous Christians. It is indeed greatly to be regretted that the festival days of the Christian church have met with such a general neglect. The fourth of July, and the twenty-second of February, are, in many places celebrated with every possible demonstration of joy—addresses are made, churches sometimes opened, and business suspended. It is right that we should evince our joy on these occasions, and give thanks to God, for one of the richest temporal blessings which he bestows, is civil liberty. But we are under still greater obligations to retain the observance of religious festivals and anniversaries. These commemorative days more forcibly recal to our minds the favours which we have received from God, and have a tendency to awaken warmer feelings of gratitude to him, than could be done by the mere casual mention of the facts to which they owe their origin. The transition is easy, from a neglect of the anniversaries of the birth and death of our Lord, to a more censurable neglect of his precepts and to a denial of his divine character.—We hazard nothing by the assertion. If the fourth of July were suffered to pass by entirely unnoticed, many might at first be displeased, and suspect the patriotism of their fellow-citizens. Yet their feelings of indignation would soon subside, and they would share in the apathy of others. In time, some might, when that period again arrived, remember that on this day the independence of our country was declared, but the firmness which Congress displayed by that act, the dangers which they thereby incurred, and the advantages which have resulted from it, would not readily occur to the mind. It is generally thought that some public and dignified commemoration of that day, is a tribute which we owe to the memory of our revolutionary patriots. And is Christmas a less solemn day? Or has the anniversary of a political event, more claims upon our attention than the day on which the Saviour of the world died? He who on this day meets his brethren in the house of God, who is again reminded of the magnitude of sin, since a divine being alone could make an atonement for it, and who is called upon to obey and love and worship him who died on the cross, will be more impressed with the serious duties that are required of him, and will more firmly hold to the gospel, than one who never finds his church open on that day. It is true that the custom may degenerate into an empty form and not always be produc-

tive of the good intended—men may visit the temple of God on such festival days, and still be the same hardened sinners, but this objection might, with equal force be made against the usual service on the Sabbath day.

It is not our intention to enter, at present, into an investigation of the arguments for and against these festivals. Much might be said in their favour, the details of which would lead us too far. The original argument against them has been stated by Mr. Dwight in the remarks we have quoted. In Scotland, principally, the majority of those who espoused the cause of the Reformation, followed a common principle of human nature, which is not always duly guarded against; and rushed from one extreme into the other. They imbibed a horror against every thing that had any connection, however remote, with Popery. The Episcopal church in England, like the Lutheran church, retained some festival days, the observance of which they did not think themselves authorized to abolish, but which in their opinion seemed rather adapted to keep alive a spirit of devotion by their constant recurrence and to offer increased opportunities for disseminating a knowledge of Evangelical truth. But those with whom the Presbyterian form of church government originated, renounced them all. In their view, these appointed days resembled too much the institutions of the Catholic religion—they were popish superstitions—they might offer opportunities to the papists for regaining their former influence. No matter what advantages might be combined with these festivals, no matter how ancient they were and consistent with the spirit of the gospel, they must be abolished, because the Catholics observe them—because the Episcopalians whom they equally rejected from their communion, also retained them.

Well might the Lutherans whom Mr. Dwight mentions, be surprised when they heard that some sects altogether neglected these days. The German Protestants scrupulously observe them, and, as far as we know, also celebrate every anniversary of the Reformation. The anniversaries of that great day, (October 31, 1517) when the first attack was made against Popery by Luther, should never be allowed to pass unnoticed by those who value their religion and their freedom from Catholic ignorance and Catholic superstition.

The Lutheran Church in America has retained the observance of these days. Many of its members, however, we are compelled to acknowledge, have imitated the indifference to them, prevailing among most other denominations, and do not observe the spirit of the institution. It is a lamentable fact that a warmer and more general attachment to these customs of the Church, does not exist among our people. But the neglect is not universal. We have many members, who do no business on these

days, but devote them specially to the Lord. They assemble at their places of worship, unite in the praises of their Saviour, and, if they are Christians, take advantage of these opportunities to impress on the minds of their children, all that Christ did and suffered for them, and teach them to resolve never to forsake him. The impressions which children thus imbibe, we have frequently observed to be permanent and productive of much good.

In one of our cities, we saw, some years ago, the windows of three shops closed, in the same neighbourhood. It was Good-Friday. We learned that the owner of the first shop was a Moravian, of the second a Lutheran, and of the third a Catholic. All the other shops in the neighbourhood were open, and business was transacted as usual. Now we by no means say, that a man is authorized to injure his family and affairs through inattention, for any consideration whatever, but we do say that those whose windows were closed, who resigned the opportunity of making a little profit on that day, and who with their families probably attended divine service, showed at least, an outward respect to their religion and a liberality which was honorable to their characters. Though one of them was a Catholic and though his religion is gross, unbiblical and absurd in many respects, yet his belief that Christ is God, is biblical, and this action was done in remembrance of Christ.

We wish that this custom was prevalent in every protestant church.—It affords so many opportunities of invigorating our faith and hope in our blessed Saviour, it imprints so permanently on the mind a conviction of his exalted nature, it so often checks, by the regular recurrence of the days, the gradual introduction of infidel principles, and is in itself so venerable and in such harmony with the spirit of our holy religion, that no reasonable objection can be made against it. It belongs to us as Lutherans, to fulfil the design of this institution, and whenever we visit the house of God on these stated days, to think of him who died for us, to pour out our hearts in fervent adoration of him, to devote ourselves anew to his service, obey his laws, and trust in him alone. Unless this be done, divine service on these days will be but a mere form, and like all other things, its abuse will be injurious to others and dangerous to ourselves.

Welfare of the Church.

The unprecedented improvements, which now distinguish the Lutheran Church are no longer a matter of secrecy or doubt. The number of her watchmen is rapidly increasing; the *external* of the church is assuming a more elevated character; her institutions are in successful operation; the vast amount of means she can command is progressively brought to

bear on the advancement of her best interests, and her friends exult in the gradual development of plans calculated to build up and strengthen her walls.—Amidst these encouraging facts it is vastly important that measures be adopted to secure the tide of prosperity, which at present flows into her bosom, and to promote her future *internal* welfare. In view of this, it will not be denied, *that the faithfulness and spirituality of her ministers are indispensable requisites.* It is not enough that the wealth and effort of her friends are enlisted—that her institutions flourish, and that her ministers stand high in intellectual greatness.—If the catalogue of her advantages and qualifications ends here, her decorated walls may indeed attract the empty gaze, and occasion the unmeaning burst of admiration; but like the painted sepulchre of the Pharisee, she will present a less pleasing character when examined within. These very advantages may work her ruin, unless the watchmen feel the spirit of their office, and faithfully counteract any evil influence that may arise from such sources. If we would secure the internal welfare of the church; if after ages are to look back with emotions of mingled joy and gratitude to the basis of their growing prosperity—*the seeds of this prosperity must be lodged within.* When fervent piety, disinterested exertion, and unanimity of sentiment and feeling distinguish a body of ministers, the church, at whose head they stand must necessarily assume an eminent degree of moral excellence and glory. The great *Head* of the church has promised such, and such only, his aid and blessing; and, what cannot be accomplished under the superintending hand of Him, who will graciously own the humble exertions of his servants? Nor will it require a strong effort of the mind to admit, that the labors of men who are distinguished for their piety, their engagedness and spirituality, are best calculated to command success. All ministers have their influence in a greater or less degree, and this influence very generally raises or sinks the standard of their hearers piety. These gradually begin to think and feel in harmony with those who are appointed to watch over their souls, and whose example is held worthy of imitation. If a hearer has confidence in the piety of him whose instructions he enjoys, he will strive to reduce them to practice, and imitate the example of his teacher, and in this way not unfrequently, is the general character, of whole congregations determined. If therefore a body of ministers be eminently spiritual, and disinterestedly devoted to the cause they have espoused; if the influence they shed around them be consistent with the spirit of the Gospel—how much will they contribute towards the advancement of the real interests of the Church—how much will they effect for the rescue of immortal souls! Seeing then that the example of ministers has such an important bearing upon the character of the church, the consequences of

which are felt long after they have passed from this stage of action,—it is highly necessary that they be not only spiritual, but *eminently* and *habitually* so. They are the pillars by which the character of the church is supported; and in proportion as they practice the doctrines of the Bible, and confirm their instructions by obeying them themselves, they will convince their hearers of the purity of their motives, the disinterestedness of their exertions and the sacred character of their cause. This disposition they should endeavor to sustain, not only in the pulpit, but also in their intercourse with their fellow men, and in all the relations of life. Otherwise the external of the church may indeed assume a flattering appearance, and dazzle the eye of the superficial observer, whilst at the same time, souls may be famishing for lack of spiritual nourishment, and good men weep over the moral desolation of a degenerated church. In support of these facts, the page of sacred and profane history furnishes abundant proof. Let ministers therefore feel, that their obligations are great; their cause, the cause of heaven—and, influenced by the spirit of their Master, let them go forward in the mighty work, that eternity may testify that they have not lived in vain. ARNDT.

Meeting of Opponents

To Bible, Missionary, Tract and Sunday School Societies.

In our last number, p. 136, we inserted a notice, under the above head, of a meeting held by some Pennsylvanians, for the purpose of drawing up resolutions, opposed to Bible, &c. societies. We gave the substance of these resolutions, with a few remarks indicative of our astonishment at such proceedings, and expressing the opinion, that they would be perfectly harmless, from the folly of the attempt. We had seen a list in a German paper of those who signed the resolutions, and observed that the title *Rev.* was prefixed to two names. We were glad to find that they did not belong to our communion; and as we thought the odium arising from such preposterous conduct might fall exclusively upon our church, we stated that these two men were not Lutheran clergymen.—We knew that some members both of the Lutheran and German Reformed churches, had united with persons of different sects, in the attempt to suppress these institutions, but we did not think it worth our while to discriminate between them. We looked upon the whole as the mere result of ignorance, folly and childishness. We thought that though there were Lutherans among them, no one acquainted with ecclesiastical history, or with the state of our church in America, would say that our members generally entertained the same views, or would make the slightest reflection upon the Lutheran church. For from the time of

Luther, who so zealously maintained the necessity of making the Bible known among the people, and of giving religious instruction to children, our church has considered it an imperious duty to favor every institution which might promote religious knowledge. If then a few had so completely lost the spirit of religion, if a few had proved themselves to be unworthy children of the Lutheran church, we thought that their conduct could by none be considered as declaratory of the feelings of Lutherans, and that our brethren of other denominations would not have been thence led to make thoughtless assertions of us in general. But we were disappointed. In the "New York Observer" (one of the most respectable religious Journals, which we read) which came into our hands since the publication of our last number, we saw a piece headed, "Our German Neighbours," from which we make the following extract.

OUR GERMAN NEIGHBORS.

Will it be believed that in this twenty-ninth year of the nineteenth century, and in this land of Christian light, there are men, calling themselves Christians, *Protestant Christians*, who avow themselves enemies of Sunday Schools, Bible Societies, and all other kindred institutions which shed so much lustre over the age and country in which we live.— It is alas! too true. In the very heart of our country, in Pennsylvania, within one hundred miles of Philadelphia, there are towns where the people [composed principally of German Lutherans,] have assembled in public meeting for the express purpose of manifesting the bitterness of their opposition to all these institutions; and not content with this, have applied to all who are engaged in promoting them, epithets of the most coarse and vulgar abuse. These meetings, we understand, have been attended, not exclusively by the vicious and abandoned among the lower classes of society, but by men of wealth, by men in public office, nay, *by professors of religion, by elders of churches, who have been encouraged to do so by their corrupt pastors.*

We are happy to know that there are German Lutherans, who do not adopt the spirit of these resolutions, but who are warm friends and active supporters of every judicious religious enterprize. The founders of the Gettysburg Theological Seminary are of this class, and we trust that their institution, will be a light to enlighten the dark places in its vicinity. They have a great work to accomplish. There are probably in Pennsylvania alone 300,000 persons of German origin and attached to the German Lutheran and Reformed churches, a considerable portion of whom, it is feared, have imbibed the spirit of the resolutions quoted above."

The writer as the reader observes states that there are "*towns where the people [composed principally of German Lutherans] have assembled in*

public meeting for the express purpose of manifesting the bitterness of their opposition to all these institutions, &c." This is incorrect and unfounded. There is not a single town in Pennsylvania the inhabitants of which both "consist principally of German Lutherans," and who had besides "assembled in these meetings." In some towns we have the largest congregations, in others there are but few attached to our church. In no place where the Lutherans form the largest congregations, have these acts been sanctioned by them.—On the contrary, not a single instance, of public opposition to Bible &c. Societies, on the West of the Susquehannah, has been heard of, and in that district, there are towns, composed chiefly of Lutherans.

The writer adds that among the Lutherans who have not adopted the spirit of these resolutions, may be ranked the founders of the Gettysburg Seminary. We are glad that he has had so much information as to enable him to acknowledge this fact, but we wish that he had extended the sphere of his observation and embraced all our Lutheran synods as well as the founders of the Seminary, in the remark, as it is equally applicable to them all.

We should not have so long occupied the attention of our readers with this subject, but we thought that some notice of the remarks we saw in the N. Y. Observer was due to our church. The German language, among others, offered for a time an insurmountable obstacle to the increase of our church; and it must be confessed, prevented our English fellow christians, from forming a correct idea of our number and the state of religion among us. But the obstacle is removed, and the English language is now generally introduced wherever it is necessary. Besides we have two Periodicals in the language of our country, and from these, if attentively and regularly read, every one will be convinced that the last sentence we quoted from the N. Y. Observer is incorrect viz: "that of the 300,000, persons of German origin residing in Pennsylvania a considerable portion of whom, it is feared, have imbibed the spirit of the resolutions quoted above." It is with unfeigned gratitude to God, that we now state, that the Lutherans in the U. S. are becoming daily more active in the cause of Christ, and that with the exception of an inconsiderable number in the district east of the Susquehannah they are the zealous promoters of all institutions, which have for their object the extension of the Redeemer's Kingdom. This will, we know be gratifying to the writer in the N. Y. O., as well as to all the followers of the Lamb, to whatever religious family they may be attached.

Since the above was put into the hands of the compositor, we received another number of the N. Y. Observer, from which we extract the following. We would merely remark, that if men considering themselves

members of the German Reformed, or Lutheran Churches, are guilty of such Anti-Christian proceedings, let them be exposed as they deserve, to the contempt and pity of those who love the truth. We repeat, that the Evangelical Lutheran Church, whatever the climate or country in which her members reside, is second to none, in promoting the Bible cause or any auxiliaries which are calculated to promote the cause of Christ. The German Reformed Church, will no doubt make her declaration, through her Periodical. As for ourselves, we disown every individual, who does not engage in the cause of the societies, which the poor deluded fellow-sinners in the "*dark corner*" oppose. A man may, as we know some did, during the last war, boast of his Patriotism and claim the honorable title of "A citizen of the United States" and yet be a traitor. And we look upon all, who call themselves Lutherans and oppose Bible, Tract, Missiionary, Sunday School Societies, as traitors to our beloved Zion—yes as traitors to God!

"Under this head we published last week, says the N. Y. Observer, "a series of resolutions in opposition to Bible Societies, Sunday schools, &c. passed at a meeting in Heidelberg, Pa. We have since seen in a German paper, entitled Frieden's Bothe, printed at Allentown, Lehigh County, an address, signed by eighteen of the Reverend clergy of the German Reformed Church assembled at Trexlerstown, on the 24th of May, which breathes something of the spirit of the resolutions. The object of the clergy in this address is to exculpate themselves from the charge of being friendly to our principal benevolent societies. They give it as their opinion that "a certain large and important denomination in our land" (meaning the Presbyterians,) "go too far in the exercise of their religious zeal"—they profess to consider Sunday Schools, &c. as well enough in themselves, but intimate that the object of the American Sunday School Union is "to draw away young people from the German churches," that our Bible Societies are "money-making concerns, and our Missionary Societies designed "to create disturbances in peaceable congregations," and that the petitions for a repeal of the law requiring the transportation of the mail on the Sabbath are justly censurable as "aggressions on the rights of liberty." These things are not said directly, but in a style of innuendo, calculated, and doubtless designed, to leave on the minds of those who read the address the impression that such is their opinion. They declare that they "are opposed to those institutions;" they boast that they "have no Bible Society in their Synod and stand as a Synod in connexion with none."

What must we think of the people who require from their clergy such avowals as these before they will admit them into the pulpit; and what

must we think of the clergy who will consent to make such avowals, for the sake of retaining their connexion with their congregations! We are happy to know that there was one clergyman at the meeting who refused to sign the address, and endeavored to dissuade his brethren from publishing it, and we ought to add, to prevent erroneous impressions respecting the German Reformed churches generally, that the district represented by the eighteen clergymen who signed the address, is doubtless the darkest spot within their pale. A majority of the General Synod of the German Reformed churches we believe are friendly to all good institutions."

Evangelical Lutheran Synod of North Carolina.

The Minutes of the Synod of North Carolina, have just come to hand. They furnish us with evidences, that our beloved Church, to the South, is extending her borders, and that amid numerous conflicting circumstances, the truth is advancing, whilst our doctrines are gladly received by many, who had heretofore been indifferent as to religion.

The Synod convened on the first Sunday in May, at St. John's Church, Wythe county, Va. and continued in close session during the 4th, 5th, and 6th of the month.

After discourses by the Rev. D. Scherer, Rev. S. A. Mealy, (a delegate from the Synod of South Carolina) and the Rev. G. Shober, the Lord's Supper was administered, to a considerable number of persons.

In the afternoon, Rev. Mr. Cline, Rev. John Reck and Rev. A. Seechrist preached, and at candlelight Rev. Mr. Mealy delivered another discourse.

On Saturday preceding, Rev. Mr. Graeber and Rev. John Reck, performed the services preparatory to the administration of the Lord's Supper.

It appears, that during all the exercises, the audience evinced a deep interest in the sacred truths that were delivered.

On Monday morning, the Synod was constituted, according to usage, by singing a hymn, and an address to the Throne of Grace.

The names of the Ministers attached to this Synod, are viz : Rev. C. G. Storch; Rev. G. Shober; President, Rev. J. Scherer ; Rev. M. Walther ; Rev. D. Scherer ; Rev. J. Miller ; Rev. J. Reck ; Secretary ; Rev. H. Graeber ; Rev. W. Jenkins ; Rev. J. C. A. Schoenberg ; Rev. J. P. Cline ; Rev. D. J. Hauer ; Rev. A. Seechrist ; Rev. J. Grieson ; Rev. A. Grimes ; Rev. J. Reicherd ; Rev. Artz ; Rev. D. P. Rosenmiller ; Rev. Kaempfer. There were present nineteen Lay Delegates.

The Parochial Reports, are very imperfect. We are happy however that the Synod has taken such an order upon this interesting subject, as will enable us thereafter, to obtain correct information upon it. As it is, it is calculated to cheer us, for eight Ministers, report that they have under their care, thirty-eight organized churches—that they baptized during the past year, 487 children 36 adults, confirmed 351, and administered the Lord's Supper to 1794 persons.

Rev. J. Reck and Rev. J. P. Cline, Michael Miller and Thomas J. Myers, Esqs. were elected delegates to represent this Synod, at the next session of the General Synod.

Numerous petitions for Ministers, were received, and the most expedient and feasible means were adopted, to meet the exigencies of the present time.

Sunday Schools are becoming general, and every effort is made, that they be organized in all their churches. The aged Father Shober appears to be very zealous in the cause of Sunday Schools and Tract Societies, and the younger brethren, seem to have imbibed the same spirit. Though his infirmities prevent him, from performing the arduous labors of a Preacher, he is nevertheless laboring for the cause of Christ, by encouraging such institutions as are calculated to defeat Satan's operations. The Synod with regret, accepted of his resignation, with the request, that he preach occasionally, to the people in his vicinity, and if necessary, administer the Lord's Supper.

To show our readers, what the views and feelings of our aged and beloved Shober are, we extract from the minutes the following, viz:

"A large assembly having collected, the Rev. Mr Mealy preached in the English language, from *John's Gospel*, 9 ch. 4 v. The Rev. President followed immediately, and preached from the *Parable of the Labourers*, recorded in the Gospel of St. Matt. 20 ch. with a direct reference to the *Gospel Ministry*, in which he delineated, in a very pathetic and nervous manner, that the Gospel provides for men daily and laborious employment, the difficulties, and variety of temptations to which a faithful and zealous minister is exposed, from the world, Satan, and our own depraved nature; that a very important era in the history of our world has arrived, in which the Lord is calling and sending forth ministers to preach the everlasting gospel to Gentile and Jew; and that the auspicious day will soon dawn, when the Isles of the sea shall be converted, and a nation born to God in a day. He also stated the great necessity of renewed efforts, and redoubled diligence, by instruction and prayer, in public and in private, in Sunday Schools and similar nurseries of religion; that the Lord would increase the number of faithful and zealous labourers in his vineyard, and especially in our

Lutheran Zion. And as an encouragement to pious Ministers, he described, in glowing colours, the unspeakable reward promised, the crown of righteousness, the inheritance that is incorruptible and unfading, and the eternal weight of glory that will be bestowed on all the faithful labourers in the Lord's vineyard.

Two young Gentlemen, who after due examination proved themselves well qualified for the Ministry of Jesus, were ordained Pastors.

The Missionary Society of this Synod, then held its second annual meeting, and in the words of the Secretary, received several Auxiliary societies.

The Evangelical Lutheran Missionary Society for North-Carolina and adjacent States, then held its *second annual meeting*; elected new officers; received several Auxiliary societies, established in Rev. Messrs. Jenkins and Hauer's congregations; transacted all the business that came under its immediate controul; and then adjourned, to convene again in Guilford county, N. Carolina, on the last day of the session of Synod, at Lau's Church, in 1830.

Resolved, that a Special Conference to be held at St. Michael's Church, in Iredell county, N. Carolina, on the second Sunday in September, 1829, and that it be the duty of all the neighbouring Ministers to attend.

All the business being finished, and duly disposed of, the Rev. President delivered an affectionate address to the members of Synod, and presented the thanks of this Body to the people generally, and the members of St. Johns Church in particular, for their hospitality and kindness; and then, on bended knees, the Brethren united in praise and adoration to Christ, the great Head and Bishop of the Church, for the harmony and unanimity of sentiment existing among them as a body, and which is so desirable among persons professing the same creed; and invoking his blessing and aid on all our humble efforts to advance the glorious cause of our once crucified but now risen and highly exalted Lord and Redeemer; the present session closed, and Synod adjourned.

Our German Neighbors again.

"We are pleased to learn," says the New York Observer, "from the following communication, which is from the pen of one of the most distinguished members of the Lutheran church in West Pennsylvania, that the anti-christian spirit manifested in the meetings and resolutions of our German neighbors, upon which we commented a few weeks since,

does not prevail in the German churches to the extent that we had apprehended. Our information was derived chiefly from a gentleman who resides in East Pennsylvania, in the immediate vicinity of the towns where the anti-christian meetings were held, and whose acquaintance with Germans is probably limited to those in his own neighborhood."

Mr. Editor—Love to the kingdom of our divine Redeemer, and justice to the Lutheran church as a specific part of it, prompt me to offer you a few remarks relative to the article in a recent number of your paper entitled 'Our German Neighbors.' I am extensively acquainted with the German churches in Pennsylvania, and my impression unhesitatingly is, that in the remark appended to the resolutions of the meetings, lately held in Lancaster and Berks Counties, you have overrated their importance, and probably mistaken the extent to which such a spirit prevails, in the Lutheran (I hope also in the Reformed) church. Among true and enlightened Christians there can be but one opinion about the character of the resolutions themselves; and that opinion is faithfully expressed in your animadversions; they are slanderous, anti-christian, devilish. But sir, I have not the least doubt that a large portion even of those who signed the resolutions, did it uncautiously, not reflecting on the real character of the declarations contained in them. Nay, I have been informed by a gentleman from that neighborhood, that some of the signers have made this acknowledgement.

Your expressions, "we are happy to know that there are German Lutherans who do not adopt the spirit of these resolutions," and "it is feared that a considerable portion of the 300,000 German Lutherans and Reformed residents in Pennsylvania have imbibed this spirit," are, to say the least, calculated to convey the idea that "a considerable portion" of the Lutheran church breathes a similar spirit. This I am happy to inform you is not the fact. Out of seven Lutheran Synods in the United States, six had heretofore by formal resolutions, and by their own practice, supported those very things denounced by these recent meetings.—Nay, I verily believe that several of these Synods are not inferior in piety and zeal to any similar bodies in our land. And even the Synod of East Pennsylvania, (embracing all Pennsylvania East of the Susquehanna,) in which these meetings were held, did about two weeks ago at a session held in Lancaster, by a decided vote declare their conviction of the utility of Bible, Missionary Societies, &c. This same Synod has for forty years been in the habit of sending out missionaries annually, and many of the ministers of this Synod have to my certain knowledge, afforded material assistance in the recent effort to supply the State of Pennsylvania with the word of eternal life.

One of these anti-Christian meetings was attended by two clergymen, neither of whom was a Lutheran. One I know belongs to the seceders from the Reformed church, usually denominated Hermanites. He is said to be an orthodox, moral man, and to have subscribed the resolutions with reluctance and from fear of being turned out of his churches!! About the other clerical Judas I know nothing more than that he is not a Lutheran. You say some "were encouraged to attend these meetings by their corrupt pastors." This may be true, and it is possible your informant was mistaken. I *know* that one orthodox and faithful Lutheran clergyman, who abhors those resolutions as sincerely as we do, and was at the same time engaged in distributing the Bible in his vicinity, being interrogated by some of his members concerning the nature of the intended meeting, replied with truth that he knew nothing about it, and that if they felt any fear for their liberty, they had better attend the meeting and hear whether any secret conspiracy had been detected!! If more than this was done by any Lutheran ministers it is unknown to me, and I sincerely regret it.

But here the question naturally arises, how happens it that these meetings could be got up, and why has the Bible Society met with opposition in a few Counties in carrying their resolution into effect?

The *first reason* is the miserable state of education in Pennsylvania, which has no system of school laws deserving of the name. Hence infidels and designing politicians can impose on the credulity of the less intelligent, and make them really believe that their liberties are in danger, whilst the movers of the disturbance are laughing in secret at the ignorance of their dupes. I have been credibly informed, that the excitement near Reading was produced by the political opponents of a certain clergyman, who unfortunately preferring political life to the labor of the ministry, offered himself as a candidate for Congress at the last election.

Another reason is the comparatively low state of religion throughout Pennsylvania in general. It must not be forgotten that Pennsylvania is about fifteen years behind the states North of her in that general revival of pure religion which emanating chiefly from Massachusetts, in the days of Edwards, has been gradually travelling South and West. A considerable part of the Presbyterian church in Pennsylvania is at this day by no means prepared to join heartily in some of those associated efforts for the promotion of the Redeemer's kingdom, which are the glory of the present age, and the Episcopalians with very few exceptions give nothing to any other than Episcopal objects. Hence, as the diversity of the language has kept our Germans in ignorance of the wonderful progress of benevolence and Christian liberality in the North, and as

they had not seen any thing of this kind in their own neighborhood, these recent gigantic resolutions and stupendous bursts of benevolence, have come down upon them with an astounding influence; and the mere formalists among them, who are unfortunately too numerous, are strongly led to suspect that this is not all disinterested benevolence, but that some selfish object lies at the bottom. But give us a little time, and make due allowance for our peculiar infirmities, and I hope before long by the blessing of God, the great mass of our German churches, which have certainly improved thirty per cent. in the last ten years, will be found among the most active friends of general benevolence and piety. A *good* German translation of Beecher's sermons on National Prosperity circulating among them, would be of great service to the cause of true religion, and I doubt not, nine-tenths of the Lutheran ministers will cheerfully circulate it.

A *third* reason is to be sought in the apprehensions of many in different parts of the United States, reputed to be of more intelligence. I refer to the various publications emanating from different sources, and even from the halls of our national legislature, uttering accusations and apprehensions similar to these recent resolutions. These things are industriously circulated by the majority of our newspapers, into which little of a contrary spirit has found its way; as also by the periodical published in Philadelphia, called the Reformer, and another of the same spirit and the same name, published in the German language, in Lancaster.

To these reasons you, Mr. Editor, have yourself stated a *fourth* in your account of the recent meeting of Reformed clergymen at Trexler's town, Lehigh county, viz. the corruption of some of the clergy. The temporizing resolutions of this clerical meeting must be distressing to every true Christian, and afford a sad index of the piety of those who adopted them. If any encouragement has been given to this popular excitement by Lutheran *clergymen*, (of which I have not heard,) I confidently believe it must be confined to a *very few*, in that same land of shades. About this few, (who also showed what spirit they are of, at the late meeting in Lancaster,) as I can say but little favorable, I prefer saying nothing at all. Excepting these, and five or six restless spirits in Tennessee, who are not in communion with any regular Lutheran Synod, but call themselves the Tennessee Conference, I have reason to believe better things of the great body of the Lutheran clergy in our land.

In conclusion, I would recommend that the efforts of benevolence in behalf of our German population, in order to be most effectual, should be made as much as possible in concert with their own clergy. This

will prove to those who are of little faith on this subject among them, what as a general truth I confidently believe, that this benevolence is really sincere, and that its agents cordially rejoice in the spiritual prosperity of the German churches.

A LUTHERAN.

Evangelical Lutheran Missionary Fund.

The Treasurer of the Parent Domestic Missionary and Education Society of the Evangelical Lutheran Synod of Maryland and Virginia, acknowledges the receipt of the following sums:

From Miss Rebecca Bayer, Treasurer of the young Ladies Missionary and Education Society of Frederick, Md. \$23 73 1-2

From Master Morris J. Jones, Treasurer of the Juvenile Missionary and Education Society of Frederick, Md. \$1 75

LEWIS MEDTART, *Treasurer.*

The Earl of Winchelsea.—The withdrawal of this nobleman's name from the list of subscribers to the King's college, was in consequence of his rencontre with the Duke of Wellington; and the latter event we can state on authority, has since caused the noble Earl to withdraw his name from the British Society for promoting the religious Principles of the Reformation. Within a few days, the Earl of Winchelsea had addressed a letter to the Secretary of the Society, requesting that he may no longer be considered one of its Vice Presidents; assigning as a reason for this step, that after the violation of the laws of God and man, of which he felt he had been guilty in a recent affair, his name was unfit to appear at the head of a religious institution.—*Manchester Advertiser.*

Interesting Discovery.—We learn from the Saratoga Sentinel, that Dr Steel, of that village, a gentleman who has heretofore published several valuable papers on the medicinal properties, &c. of the Saratoga mineral waters, has recently ascertained, by chemical process, that they contain IODINE. 'It exists in the state of *hyriodate of soda*, and in sufficient quantity to give a decided character to the water. This substance has of late years been much celebrated for its efficacy in the cure of scrofulous and other indolent enlargement of the glands; and it is probably owing to its presence, that the waters have been found so useful in those afflicting disorders, as well as in many complaints of the stomach and bowels, for which their hitherto known properties did not very satisfactorily account.' Dr S. it is said, has written a memoir on the subject, which will appear in the next number of Silliman's Journal of Science. He is also about publishing an entire new work on the history, medical properties and uses of the waters.

South American Morals.

CALLAO, February 23d, 1829.

"The Limarians cannot boast of many public buildings, that are devoted to literature or amusements, unless it be of theological schools attached to the ascetic life. The museum is much neglected, and scarcely pays the virtuoso in charge of it for keeping off the intrusive spider, who has interwoven a mock diadem around the brows of many of his choice specimens. It is illy arranged with a spare collection of both natural and artificial curiosities.

"Here as in Old Spain, they are passionately fond of Bull fighting, than which nothing can be more sportless and bloody.

"The evenings of Sabbath days are usually set apart for this celebration—there is a strange inconsistency in the Spanish character both in the old and new world, in which they associate the extremes of piety and vice. On Sabbath mornings you see them at Mass, conning their Rosaries, and prostrating themselves before the elevation of the Host, with the most reverential genuflections—after the sun has crossed the Meridian, you will find the same individuals in the Bull ring or Cockery, in moods as unreligious as tho' "God was not in all their thoughts."

"The amphitheatre in which these amusements are celebrated is a Government House, which yields to the Treasury a handsome revenue, and is capacious enough to contain ten thousand spectators. The Vice Roys thought it no derogation to preside in Regalia, on these occasions, and I am sorry to say the Presidents have followed the example of their predecessors. There is an unfitness in such spectacles, that does not harmonize with the spirit and morality of republican institutions; they transport the mind backward, to the dawn of European civilization, or to the corrupter ages of Roman History, and in imagination, we behold a Caligula presiding over festivals of blood and inhumanity.

The Bull fighters do not display dexterity equal to those of Old Spain, neither does the Peruvian animal fight with the desperation of the Andalusian herd. The Matadores of Madrid and Seville often prostrate the monarch of the forest at a single blow, but here we see him coursing round the Arena with his sides horribly gashed, and frequently half a dozen swords sheathed to their hilts in his shoulders.

"The most striking evidence remaining of the former opulence of the citizens of this place is to be seen in the number of its Convents and Churches. No city in the world of the same population supported its religious establishments in equal magnificence, nor could boast as many pious and charitable foundations. Lima has always been represented

as the paradise of Monks, their revenues were enormous, and their influence upon society uncontrollable. It is no matter of astonishment if many of them when summoned to give an account of their stewardship, clung with a fain longing to the scenes of their earthly probation and reluctantly yielded a present for a contingent good, the felicities of earth for the promised joys of heaven. The clergy, however, with all other classes have felt the reverses of the times—the Churches have been disfurnished of their massive vessels of gold and silver, as likewise the Priesthood of Robes embossed with gems of extraordinary beauty and value, but on festival days, the service of the Altar, tho' not what it was, is still magnificent, and though the soiled vestments worn by the Brotherhood indicate the darkness of the present times, they serve as mementoes of the brighter days that have passed away.

"We enter the Churches in this country with much the same feeling as if entering a Temple of Antiquity, adorned with the spirits of art and contributions of nations. Along the aisles, and over the Altars, the deep things of christian faith are shadowed forth in the mystical devices of painting and statuary—symbolical representation of the transfiguration, crucifixion, and other subjects of divine story, stand grouped in the niches with dramatic effect, which like spectres gaping upon the beholder from their dark recesses, awe him into a feeling, Philosophy cannot resist.

"There is also seen in this place the Chamber, where was holden the sittings of the inquisition, for even in America intolerance had once established her Pandemonium. It is remarkable for nothing but the naked walls, which produce chilly sensations of horror, from the bare idea of standing in a Court, where difference of opinion, was pronounced heresy and attoned for on the rack or the gibbet."

From Dwight's "Travels in the north of Germany."

EICHHORN,

A Professor in the University of Gottingen.

Our readers will no doubt be gratified with the following sketches of two German Lutheran Divines :

"Among the professors of the institution, there is none whose name is so well known in the United States, as Eichhorn, the father. My imagination had drawn a splendid picture of his physical as well as mental being; what then was my surprise, on being ushered into his presence, to see a small man, of only five feet six inches in height, rather corpulent, and not having any resemblance to the picture fancy had drawn. His face is fine, and in his youth he must have been a very hand-

some man and as such he was doubtless regarded by the German maidens, some fifty or sixty years since. His hair, which is very long, is as white as snow, and is thrown back, falling over his shoulders. His eye notwithstanding his close application, is very prominent, not having sunk in its socket, as is almost always the case with such intense students as he has been. Though now seventy-three years old, he has much of the freshness of middle age in his face, but in his walk you discover the influence of time. He received me with great politeness, and in that open manner, which in a few minutes made me feel quite at my ease. We talked about Charles X. Mr. Villele, French politics, the progress of liberty in Europe, and the Pope, on which topics he entered with a great deal of animation.

He has now almost finished the fifty-first year of his professorship, having been chosen when he was twenty-two years of age. It is generally admitted by all who know him, that he has been one of the most illustrious examples of mental application ever known in Germany. One who has long known him, and whose knowledge of his habits is such as to leave no doubt of the truth of the statement, has informed me, that during the last fifty-five years, he has been in the habit of studying sixteen hours a day. What an exhibition of the improvement of time! I could not look at him without feeling that he was almost without a parallel, as an example of assiduity. He seemed to me like a noble doric column, upon which time had beaten almost in vain.

It is now forty-six years since he published his *Introduction to the Old Testament*, a work of immense research, unequalled by any within my knowledge in the English language. No one can read it without being astonished at the extent of his attainments at the early age of twenty-seven. Before him many of the exegetes of Germany had published historical views of the individual books of the Old Testament; but he was the first writer who presented a complete and connected history of the canonical books, in relation to their collection, original form, history of the texts, critical aids, with an analysis of each book. The historical part of his work is without a competitor, and will probably remain so for a long time to come. He feels as if very many of those writers who have followed him, had stolen from him! and judging from those works which I have read, his opinion is not without foundation.

HAUBNER

Professor in the Theological Seminary at Wittenburg.

Professor Haubner of the Theological seminary, is reputed to be one of the most eloquent preachers in Germany. His ill health prevented my having an opportunity of comparing him with those of Berlin. He is considered by his acquaintance and by the students, one of the most distinguished of the orthodox clergymen. The public as yet have had

no opportunity of forming an opinion of his talents and researches, except through the medium of the pulpit, as he forms in one respect an exception to almost all the German literati I have seen ; viz : that altho' more than forty years old, he has never published any work larger than a pamphlet.

He has been occupied many years in preparing a work on the genuineness and authenticity of the Old Testament, from which his friends anticipate the happiest results.

Few objects, since my first arrival in Europe, have more powerfully reminded me that I have left my own country, than the private libraries of the learned men of Germany.

That of professor Haubner, which I examined, is in theological worth superior to any public library in the United States, except that of Cambridge, and it is little if any inferior to that. It is principally composed of works more or less connected with his profession, consisting of the most valuable theological discussions in the modern languages of Europe, of a great number in Latin and Greek, as well as of many of the principal authors in oriental literature, with commentaries on their writings. I found here the works of the most distinguished English defenders of infidelity, as well as of those of Christianity. He, like every other German I have seen, whatever his creed may be, entertains none of that dread of examining the writings of those who are opposed to him in sentiment, which is not unfrequent with us; making truth only the great object of his researches. We do the greatest possible injury to our creed by manifesting this dread of attack ; we acknowledge that our fortress is too weak to be defended, and thus confess to others, that we are holding untenable ground. The English clergy are accused by their opponents of pursuing this course ; and certainly, until within a few years, a very free spirit of investigation has not existed in our own country. Professor Stuart* in his department, has done much towards breaking the last fetters which held the mind in slavery ; and, in the institution where he lectures, has introduced a freedom of examination, for which he deserves the thanks of every liberal man.

With such feelings, it gave me not a little pleasure to see that professor Haubner was resolved to defend truth, not merely against the attacks of native but of foreign opponents.

He has been collecting his library the last twenty years, and by pursuing the greatest economy, has increased it to more than seven thousand volumes. When I remember that his salary as a preacher and professor, has not, during this period, averaged seven hundred dollars,

* Professor of Biblical Literature in the Theological Seminary at Andover, Mass.

I cannot but admire that love of literature, and that willingness to submit to privations, which he must have exhibited, in order to procure, the means of discovering and defending the truth. Such a private theological library has never been found in our country, and I fear there will be none such for a long period to come."

Indian Traditions.

Much has been said of the character of Indian traditions, as containing indistinct traces of the Mosaick history of the general flood, the fall of man, &c. The following, from Capt. Franklin's second expedition to the polar seas, as copied into a late Cherokee Phoenix, is perhaps a fair specimen :—

THE DOG-RIB INDIANS.

The *first man*, they said, was, according to the tradition of their fathers, named Chapewee. He found the world well stocked with food, and he created children, to whom he gave two kinds of fruit, the black and the white, but forbade them to eat the black. Having thus issued his commands for the guidance of his family, he took leave of them for a time, and made a long excursion, for the purpose of conducting the sun to the world. During this, his first absence, his children were obedient, and ate only the white fruit ; but they consumed it all. The consequence was, that when he a second time absented himself to bring the moon, and they longed for fruit, they forgot the orders of their father, and ate of the black, which was the kind remaining. He was much displeased on his return, and told them that in future the earth would produce bad fruits, and that they would be tormented by sickness and death—penalties which have attached to his descendants to the present day. Chapewee himself lived so long that his throat was worn out, and he could no longer enjoy life ; but he was unable to die, until, at his own request one of his people drove a beaver tooth into his head.

The same, or another Chapewee, (for there is some uncertainty on this head,) lived with his family on a strait between two seas. Having there constructed a wier to catch fish, such a quantity were taken that the strait was choked up, and the water rose and overflowed the earth. Chapewee embarked with his family in a canoe, taking with them all manner of birds and beasts. The waters covered the earth for many days ; but at length Chapewee said, we cannot live always thus ; we must land again ; and he accordingly sent a beaver to search for land. The beaver was drowned, and his carcass was seen floating on the water ; on which Chapewee dispatched a musk-rat on the same errand. The se-

cond messenger was long absent, and when he did return, was near dying of fatigue ; but he had a little earth in his paws. The sight of the earth rejoiced Chapewee ; but his first care was about his diligent servant, the rat, which he rubbed gently with his hands, and cherished in his bosom until it revived. He next took up the earth ; and moulding it with his fingers, placed it on the water, where it increased by degrees, until it formed an island in the ocean. A wolf was the first animal Chapewee placed on the infant earth ; but the weight was too great, it began to sink on one side, and was in danger of turning over. To prevent this accident, the wolf was directed to move round the island, which he did for a whole year ; and in that time the earth increased so much in size, that all on board the canoe were able to disembark on it. Chapewee, on landing, stuck up a piece of wood, which became a fir tree, and grew with amazing rapidity, until its top reached the skies. A squirrel ran up this tree, and was pursued by Chapewee, who endeavoured to knock it down, but could not overtake it. He continued the chase, however until he reached the stars, where he found a plain and beaten road. In this road he set a snare made of his sister's hair, and then returned to the earth. The sun appeared as usual in the heavens in the morning ; but at noon it was caught by the snare which Chapewee had set for the squirrel, and the sky was instantly darkened. Chapewee's family, on this, said to him, you must have done something wrong when you were aloft, for we no longer enjoy the light of day. "I have," replied he, "but it was unintentional." Chapewee then endeavoured to repair the fault he had committed, and sent a number of animals up the tree to release the sun, by cutting the snare ; but the intense heat of that luminary reduced them all to ashes. The efforts of the more active animals being thus frustrated, a ground mole, though such a grovelling and awkward beast, succeeded by burrowing under the road in the sky, until it reached and cut asunder the snare which bound the sun. It lost its eyes, however, the very instant it thrust its head into the light ; and its nose and teeth have ever since been brown, as if burnt. Chapewee's island, during these transactions, increased to the size of the present American continent ; and he traced the course of the rivers, and scraped out the lakes, by drawing his fingers through the earth. He next allotted to the quadrupeds, birds and fishes, their different stations, and endowing them with certain capacities, he told them that they were in future to provide for their own safety, because man would destroy them whenever he found their tracks ; but to console them, he said, that when they died, they should be like seed of grass, which when thrown into the water, springs again into life. The animals objected to this arrangement, and said, let us, when we die be as a stone, which, when thrown into the lake, disappears forever from the sight of man. Chap

wee's family complained of the penalty of death entailed upon them, for eating the black fruit, on which he granted that such of them as dreamed certain dreams should be men of medicine, capable of curing diseases and prolonging life. In order to preserve this virtue, they were not to tell their dreams until a certain period had elapsed. To acquire the power of foretelling events, they were to take an ant alive, and insert it under the skin of the palm of the hand, without letting any one know what they had done. For a long time Chapewee's descendants were united as one family ; but at length some young men being accidentally killed in a game, a quarrel ensued, and a general dispersion of mankind took place. One Indian fixed his residence on the borders of the lake, taking with him a dog big with young. The pups in due time were littered, and the Indian, when he went out to fish, carefully tied them up to prevent their straying. Several times as he approached his tent, he heard a noise of children talking and playing ; but on entering it he only perceived the pups tied up as usual. His curiosity being excited by the noises he had heard, he determined to watch, and one day pretending to go out and fish, according to custom, he concealed himself in a convenient place. In a short time he again heard voices, and rushing suddenly into the tent, beheld some beautiful children sporting and laughing, with the dogskins lying by their side. He threw the skins into the fire, and the children, retaining their proper forms, grew up, and were the the ancestors of the dog-rib nation.

REASONS FOR TAKING THE BIBLE AS MY RULE OF FAITH AND PRACTICE,
AND FOR EXTENDING ITS INFLUENCE.

Never, perhaps, has there been a period more remarkable for the progress of the gospel than the present. Churches are multiplying and are daily adding to their numbers such as will be saved. Believers in the gospel have aroused from their state of lukewarmness, are devoting themselves more ardently to inculcate the blessed doctrines of the *word*, and are acting as if they realized the importance of the admonition to do "*quickly* whatsoever thy hand findeth to do." Religion is now drawing the attention of that class of our community who were formerly indifferent to every thing of a spiritual nature. Christ and his sayings are becoming subjects of conversation to almost every one. Few stand on neutral ground ; few there are but are gathering with him, or scattering abroad. But while the book of revelation is engaging the minds, and its truth operating upon the hearts of mankind, there are some who disbelieve its authenticity, and who reject it as a revelation because they cannot perfectly interpret every sentence,

or because they are at a loss to imagine how such ancient writings could possibly descend to us in a perfectly pure and uncorrupted state. Too much like Thomas of old, they must *see* before they can believe. Every paltry objection of their own fabrication must be done away, every trifling doubt must be removed, or they turn away from the Bible with a sneer, calling it a book of falsehoods. Infidels may reject, sceptics may doubt, and scorers may sneer, but, as to myself, I am willing, yea, I am glad to receive it as a guide to heaven, and desirous of extensively diffusing it, that every individual may be the subject of its direct influence, for the following reasons:—I believe the Bible to be a revelation from God, because it accounts for the beginning of the world and of men, which no other writings have done; because its prophecies *have been* and *are now* fulfilling; because its essential truths perfectly harmonize, although its several parts were written at different periods; because it describes its own progress, its own opposition, the class of people generally who will receive it, its effects on those who do not receive it, and because I find these effects to be uniform; and according as its sacred pages are studied and regarded, it produces humility, friendship, morality, and love to the Maker of all things. All these things other pretended revelations have not done; and as the Bible is a revelation, I wish it to be studied by all, because it is declared that there is no other way for man to obtain happiness hereafter, after which all men are seeking, than by strictly obeying its injunctions. If our Maker has been so kind, so good, as to give us a revelation to serve us as a beacon in this dark wilderness, I think it is highly important for poor erring man to examine it, to search it thoroughly, to find out what is God's will, and how we can enjoy with him a happy eternity.

But even if I disbelieved the divine authority of the Bible, why should I reject it? It is the best system that has ever been devised. Its effects have been of the best nature. Wherever the Bible is spread we see the state of society improved and improving; we find mankind becoming more social, better friends, and better citizens; we find it has been the forerunner of the "arts, commerce and philosophy;" and in a word, we find it has been the means of making men more like rational beings. But what are the systems of Mohammed, of Confucius, and of others, pretended messengers from God? On what testimony does the authenticity of their writings rest as revelations from the Deity? On their own words. They relate no miracles nor prophecies to testify that their systems were given by an all-powerful and all-knowing Being. What effects has the Koran produced on the followers of Mohammed? And what are the distinguished characteristics of the Mussulmen of Turkey? They are distinguished for nothing more than

for rapine, murder, treachery and cruelty. The influence of the systems of these impostors is directly opposite to that of Jesus Christ, and is directly opposed to the peace and happiness of mankind.

But is this the only reason why I adhere to the Bible? No. Nothing but the gospel of Jesus Christ can give that inward peace and satisfaction which will bear us up amidst the cares and difficulties of this chequered life—nothing

“Can make a dying bed,
Feel soft as downy pillows are,”

but the declaration that “Jesus Christ came into the world to save sinners. Even if the gospel is untrue, and the hope of the Christian all delusion, it is the part of a wise man to take what light he has. He will be happier in this world than the disbeliever, and his prospect in another will certainly be as good.

It is my desire, then, yea, my duty, to extend the influence of the Bible as a lover of good society, as a citizen, as a friend to the diffusion of useful knowledge and to human happiness—as a friend to my country and as a being journeying to another world.—*Ibid.*

Catholic turned Protestant.

A little pamphlet has recently been produced in France, by an obscure and imperfectly educated mechanic, which has attracted more attention, and is likely to produce more effect in the conversion of Catholics to the Protestant faith, than many of those elaborate and learned dissertations in which it was the fashion of former times to engage. A saddler, of the name of Bayssiere, is its author; a member of the Romish Church by birth, who had received no religious education, and continued till his thirty-second year in profession a Catholic, but in reality a Deist. Still he attended the Catholic services; and though he would not communicate, he once consented to make confession, as a necessary preliminary to being married; and he looked upon Protestants as heretics: but he neither read nor believed the Bible. At this time his wife died; and partly from a desire to show honor to her memory, partly from a suspicion that the prayers of the church might alleviate the sufferings of the dead, he determined to procure nine masses to be said for the repose of her soul. The priest to whom he applied, promised, but failed to perform them. Month after month he repeated his application, but in vain, the priest complaining that he had not time; and his tenderness for his wife made him very indignant at this supposed protraction of her sufferings in purgatory. At length it was suggested to him, that if he paid the priest in advance, he would probably be more suc-

cessful : he tried the experiment, and it succeeded; the money was accepted, and the masses were said; nay, the good priest, who had no time to perform three, now benevolently wished to perform six, rather than return the change out of a six franc piece which the poor man had presented.

Such an instance of cupidity startled Bayssiere, and led him to inquire whence the lucrative doctrine of purgatory was derived. He was not himself a believer in the Bible; but as he knew that the priests asserted that all their doctrines and ceremonies were founded on that book, he felt a curiosity to know what the Bible said upon the subject. While these reflections were passing in his mind, he suddenly recollected that he possessed a copy of the New Testament, in which he had learned to read, but which he had never opened after he was ten years of age. He eagerly seized it; and with that vigor and warmth of temperament of which his book furnishes several examples, never stopped, till he read it from the beginning to the end. His only business was with the doctrine of purgatory; and he disregarded every thing which did not bear upon that single point. He gives, with much artless simplicity, the result of his studies: he found nothing which made for, but much which made against that doctrine; and he arose convinced, that if the Bible was to be the standard of appeal, there was nothing to be found in it in favour of that fabled intermediate state of departed souls.

It then occurred to him, that the pope must have invented this lucrative doctrine; and he in consequence felt resolved to know who the pope was. He heard that he was the successor of St. Peter; that St. Peter was the head of the church; and that consequently the rights and prerogatives of St. Peter had devolved upon succeeding pontiffs. This he had heard in conversation and from the pulpit; but he was now desirous of understanding what the Scriptures said on the subject. With the same singleness of purpose as before, he sat down to the perusal of the New Testament; and reading, without intermission, from the first page to the last, he discovered that St. Peter had never preached at Rome; and had never, during his life-time, been recognized as the head of the church;—in short, that the whole system was an artful fiction, invented and maintained to procure gain or power to its authors.

“Thus,” he says, “I discovered that these two primary doctrines of the Romish Church—namely, purgatory, and the supremacy of St. Peter and his successors,—had not at any rate been inculcated by the writers of the Gospel. Although, previous to this discovery, I had not been very zealous in the belief of these two points, yet I cannot tell you what interest I felt in the ideas I had acquired. The New Testament, which I was still far from regarding as a Divine revelation, appeared to me a collection of precious documents, in whose authority I then began

to feel some degree of confidence. Though I found this study novel and difficult to a poor uneducated artizan like myself, it was at the same time so attractive to me that I was induced to continue my researches." pp. 25, 26.

His next inquiries were directed to the doctrine of the real presence. His mind had always revolted at that essential article of Catholic belief: of all the tenets of Popery this had tended the most to alienate him from the Christian religion, of which he had been taught to consider it an inseparable part, and to force him into infidelity. Occupied exclusively with this subject, he again read through the New Testament. For some time he saw nothing that seemed to countenance the doctrine; but at length, meeting with the passage in St. John, chap. vi. on which the Catholics lay so much stress; "Verily, verily, I say unto you, Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you;" he thought the proof decisive, and was on the point of abandoning with disgust the record in which so palpable an absurdity seemed to be promulgated. Further search, however, threw light upon the passage; and in the sixty-third verse, he discovered what he called the key of the chapter. He saw that the expressions eating and drinking were used figuratively; and that they really signified nothing but "knowing Christ, coming to him, and believing in him."

Convinced of the being of a God, a sense of his own unworthiness and sinfulness now affected him deeply; and these were followed by resolutions of amendment. But here it seems he was embarrassed; he endeavoured to recollect whatever rules of virtue and maxims of wisdom he had heard; at length the thought occurred to him, that he might find something to the purpose in the New Testament; and for the fourth time he commenced its perusal. The following is his own animated language on the occasion.

"I wish it were in my power to recount to you, my dear children, all the effects that the eternal word of God produced upon my heart, for from that time I recognized it to be the revelation of Sovereign Wisdom; in the genuine expression of the Divine will, the message of a tender and compassionate Father, addressed to his ungrateful and rebellious children, soliciting them to return and find happiness in him. I wish I could retrace the impressions that this Divine message produced on my mind, the vivid emotions I experienced, and the thoughts and feelings (never, I trust, to be forgotten) excited by that reading.

"I was like a man born blind, and suddenly recovering his sight, in a magnificent room, lighted up by a splendid lustre, and by a number of bright lamps hung around. My feelings at least corresponded with those of a man under such circumstances, were they possible. How

glorious was the light of the Gospel to me! I sought for morality, and I found *there* the most simple, clear, complete, and perfect system of morality that could be conceived for conduct, and *there* I found precepts suited to every circumstance that could present itself in life, as a son, a brother, a father, a friend, a subject, a servant, a labourer, a man, a reasonable creature. My duty in every relation of life I there found inculcated in the most admirable manner. I could not imagine one moral duty for which I did not there find a precept: not one precept, unaccompanied by a motive; and no motive that did not appear to me to be either dictated by reason, or enforced by an authority against which I felt conscious that I had nothing to object" pp. 42—44.

Penetrated with this deep sense of the perfect morality of the Gospel, he was led by that Divine Teacher, who we cannot doubt secretly guided his mind, to ascend to another question: "Was that code of moral doctrine dictated and inspired of God?" "Who," said he, in the workings of his vigorous mind, "were the writers of this book?" "And when," adds he, "I recollected that they were poor uneducated mechanics, like myself, the question immediately presented itself. How could fishermen, tax-gathers, and tent-makers, acquire such extraordinary sagacity, penetration, wisdom, and knowledge. Ah, I exclaimed, this is indeed a problem which can only be solved by admitting their own assertion, that the Spirit of God directed their pens, and that as they were inspired, so they wrote."

From the inspired morality of the Scriptures, he proceeded to reason onward, to the inspiration of the doctrines.

"If God inspired the Apostles, and enabled them to give to the world the purest and most perfect system of morality that can be conceived, is it to be supposed that in the remainder of their writings, he would leave them to their unassisted reason; and permit imposture to be confounded with truth? No: from the same source cannot proceed sweet waters and bitter. As the moral precepts of the Gospel are Divinely inspired, so likewise *must* be its doctrines." pp. 45, 46.

Thus ends the process by which this simple mechanic, under the unseen influences of that Divine Enlightener who has promised to instruct every sincere inquirer, was conducted to the full conviction that the whole contents of the New Testament were dictated by the Spirit of Truth.

But, after all, mere knowledge is not religion; nor would it have been of much spiritual value to this poor man that he had rejected a few errors of Popery, if he had gained nothing better in their place. But to the illumination of his understanding it pleased God to add the conversion of his heart. By the Bible, and the Bible alone, he became, not merely a nominal Protestant, but a Christian. He felt, he says, "the

suitability between the wants of his soul, sinful and destitute of all peace and comfort, and the work which the Saviour had accomplished by his death upon the cross :” he viewed the promises of God as suited to his own case ; he regarded Jesus Christ as a sacrifice offered for his sins ; he trusted in him by faith for the expiation of them, and for reconciliation with God ; and thus simply depending upon his Saviour he obtained peace of soul, a peace which was able to support and strengthen him amidst all the afflictions of life. He thus feelingly sums up the dealings of God with him.

“In this manner you see how, a sinner and a prodigal as I was, my heavenly Father met me, and received me to the arms of his mercy ! how he made known to me his free grace and heavenly gift, of which I was utterly unworthy. It is his grace which has accomplished all in me ! He it was who began, who carried on, and who, I trust, will perfect this work of salvation. Without his Spirit operating on my heart, it never could have experienced a real conversion.” p. 47.

Bayssiere now began to feel desirous of intercourse with persons entertaining the same views and feelings with himself—with those whom he calls “ Gospel Christians ;” but where to find them was the difficulty. The thought glanced across his mind, that Protestants might be the people of whom he was in search. “ But instantly,” he says, “ I repelled an idea which early prejudice had made revolting to me. I had been brought up in the conviction that the term Protestant was synonymous with heretic, blasphemer, and reprobate.” Soon, however, the thought returned, and reflecting on the declaration of St. Paul, “ All that will live godly in Christ Jesus shall suffer persecution,”—possibly, said he, these Protestants may be calumniated, because their religion is in accordance with the Gospel, and he resolved to clear up his doubts upon this point ; but there were no protestants in the neighborhood.

“ I waited patiently,” he says, “ for some time, and applied myself diligently to reading and meditating upon the word of God, which had become, like necessary food to my soul. In all my prayers I entreated the Lord, that he would condescend to direct me to those true Christians of which his church was composed, and permit me to become one of their number : I felt a confidence, from all I had experienced, that my Divine Benefactor would grant my request whenever he saw it good for me : this confidence quieted me, but could not remove my desire to ascertain what the Protestant religion really was.”

It happened, however, that his wife in early life had known something of Protestants, and those whom she had known evidently appear to have been persons of elevated piety.

“ In her description of the Protestant worship, imperfect as it was,

he thought he could recognise those traits of simplicity that characterized the worship of the primitive Christians : and when she had finished, he said to himself "This is indeed like the worship recorded in the Acts of the Apostles."

On Christmas day, (we believe in 1826,) he was admitted at Neve into the bosom of the Protestant church ; and we have the satisfaction of learning that he has remained a steadfast and worthy disciple of that church. He has learnt experimentally, and in his own person, the truth of that passage, "All that will live godly in Christ Jesus shall suffer persecution ;" but this tended to give greater notoriety to the fact, and greater circulation to the history of his conversion. His little book has excited much attention in the south of France : a very considerable number of Catholics have embraced the Protestant faith ; and there are some symptoms (and symptoms of a nature to inspire very joyful confidence,) that pure and undefiled religion is gaining ground in that quarter.

We think that great advantage might result from the circulation of this tract in Ireland. A strong disposition to enquire prevails among the Catholic population ; and we know that they have sometimes asked their priests with great significance, Why will you not let us read the word of God ? For a people thus disposed, a publication has been wanting so plain as to be quite intelligible, and yet so powerful as to carry conviction along with it. The work of Bayssiere is short, familiar, clear and cogent. The most ignorant among its readers can understand it, the most learned cannot refute it ; and it has this pre-eminent recommendation, that it appeals to nothing but the Bible. If the Catholics of the sister kingdom can be persuaded to search the scriptures, the result is not problematical. There is much truth, as well as *naïveté* in the exclamation of the French Catholic commander, in the times of Henry the Fourth, who threw away the Bible, saying, "That book ought to be suppressed—it is all against us."—*Christian Obs.*

Tannoos El Haddad.

A communication to the *American Board*, from their Missionary in Syria, Mr. Smith, published in the last Herald, furnishes the following account of a controversy between the young Arab convert, Tannoos El Haddad, and the Priest of the Greek Catholic Church,—of which, in the days of his ignorance, he was a member. The account was furnished in writing to Mr. Smith ; of which the following is a summary, shewing the principal points of differences.

The first of these was praying for the dead. This Tannoos introduced by asking, of what use are these prayers, and why do the priests take pay for them ? Priest. They are necessary in order that the dead may be saved from accidental (minor) sins. T. Do these masses deliver from hell ? P. They are of use but cannot deliver from hell. Is there

any other place of punishment ? and how many places are prepared for the righteous and the wicked ? P. Two, one heaven and the other hell?

T. You astonish me, for how can the masses be of use if there are only these two places ? P. In my Father's house are many mansions.—

T. Where are these mansions ? P. A part are in heaven and a part in

hell; nevertheless if there are any accidental (minor) sins, they are pardoned by the means of the masses. Tannoos finding him, instead of be-

ing led by these questions to see the absurdity of his positions, return-

ing to it with increased positiveness, told him plainly, "This is a dread-

ful error, since in the sight of God there are no minor sins of such a

kind as not to expose those who commit them to everlasting punishment,

our Saviour having told us that for every word that men speak they

shall give an account in the day of judgment; and especially since most

men try every method to collect and treasure up money with the expect-

ation, that after their death their children, or relatives, or heirs, will

pray to the saints and get masses read for them, and thus raise them

out of hell." The folly of this expectation he forcibly proved by quo-

ting the parable of the rich man and Lazarus, the only instance in

the Bible of any thing like a petition for the dead, or a prayer to a departed

saint, and then said, "Now since Abraham could not deliver the rich man,

nor even send Lazarus to dip the end of his finger in water and cool his

tongue, how can you say that prayers to any thing other than the high

God can have a saving efficacy ? It is perfectly evident from the Gos-

pel, that after death every one will remain in his place until that day

when the books shall be opened and the secrets revealed, and every one

rewarded according to the deeds done in the body. Then shall those

who love Jesus Christ and cordially believe on him stand on his

right hand, and the unbelievers, who have not this genuine true faith,

shall go away into everlasting punishment." The priest appeared to

feel the force of this argument at the time ; but coming again the next

morning, he endeavoured to prove that the passage quoted by Tannoos;

was not to the point, since it was a parable, and the rich man's sins

were aggravated. He was soon, however, driven from Scripture ground,

and then made the usual appeal to the fathers of the church, who had

sanctioned such prayers, and said he was not wiser than they, and soon

went so far as to declare that they were inspired, and whatever came

from them was from the Holy Ghost. Tannoos expressed his surprise

at such an assertion, and used argument to prove its falsity.

In the evening of the same day the prohibition of meat in the

canonical fasts was discussed, and Tannoos quoted many passages of

Scripture to prove that the eating of meat was not sinful, and that the

church had no right to pronounce it so ; the last of which was Col. ii.

16, 'Let no man therefore judge you in meat, or in drink, or in respect

of a holy day, or of the new moon, or of the Sabbath days." "But,"

said the priest, "these laws against the eating of meat have been trans-

mitted to us from the fathers of the church." "Were they," replied

Tannoos, "more honorable than Paul, who wrote what I have just quo-

ted?" "Yes," returned the priest, "in my opinion/John of Damascus

was more excellent than Paul, and had more of the Spirit." Tannoos

gave him a proper reply to this daring and impious assertion ; and af-

terwards turning to the book of the councils, read to him several pas-

sages from the canons of the earlier ones, among which were the two

following : "It appears to us that the Presbyters and deacons and

clergy who have abstained from eating meat ought to make use of it,

and if they will not, nor eat herbs mixed with it, and will not obey

the law, let them be degraded from their office." "Whoever judges any one who eats meat with pious temperance and faith, excepting blood and offerings to idols and things strangled, and shall pass sentence upon him, that on account of eating meat he has no hope of salvation, let him be accursed." On hearing this last, the priest cursed the father of him who transcribed the book, and said, "Do you want to make me English? You are excommunicated, together with the author of your sect, whom we excommunicate every year." "Whether you excommunicate him or not," replied Tannoos, "what is that to me? I follow not him but the Gospel. However, I confess with St. Paul, that according to the sect called heretic, so worship I the God of my fathers;" and then telling him to see if the copy of the councils in the church at Beyroot was not the same as that from which they had read, they separated for the night.

The priest finding at length that he had little success in this mode of reasoning, proposed to present his arguments on paper, assumed a more friendly attitude, and gave the conversation another direction. He wished to know something more about these Protestants who were introducing such new doctrines. "Have they," said he, "any priests and churches?" "Most certainly they have," replied Tannoos, "a great many. But their priests are not like ours, occupied with the cares of the world: their care is to instruct and teach the flocks committed to them, in order to lead them to the truth; and as to their support, the people look to that, and give them all that is necessary; and they take no pay for prayers to deliver the dead from punishment." "Were it so in this country said the priest, "you would see how I would teach and preach; but now my time is of necessity altogether occupied with supporting my family. All I get from the church is five paras a day, and the remainder I obtain by laboring at my trade. Had I known that such was the condition of the priesthood, I should never have been a priest." Tannoos told him the priests ought to be supported, but objected strongly to the present mode of support.

MORTUARY

Departed this life on the morning of the 27th May, the Rev'd *John G. Grobp*, senior Pastor, of the Evangelical Lutheran Church at Taneytown, Md. in the 70th year of his age. The deceased was a native of Germany, which he left in the year 1780, and three years after came to this country. His public ministry, which lasted upwards of thirty years, was distinguished by active zeal and untiring perseverance.—With a natural strength of mind, rarely discovered, he combined all those qualifications calculated to secure his usefulness in the service of his master. He seemed to have anticipated his approaching end; and diligently sought to prepare himself for it. His illness, which lasted only six days, was severe, though he was perfectly calm and resigned to the will of God. He continued his exhortations to those around until strength forsook him and gently sunk into the arms of death in the full assurance of realizing a blessed immortality. On the 28th his mortal remains, attended by a vast concourse of people, were conveyed to the tomb. A discourse was delivered on the occasion by the Rev. John N. Hoffman from Psalm 71. 17. 18. Requiescat in pace.

THE EVANGELICAL LUTHERAN INTELLIGENCER.

*Hier stehe ich, ich kann nicht anders;
Gott helfe mir! Amen!—LUTHER.*

VOL. IV.]

SEPTEMBER, 1829.

[No. 7.]

The New Hymn Book.

The extensive and rapid sale of the book, which heads this article, most amply testifies the manner in which it is appreciated by the members of our church. The greater part of the second edition has already been disposed of, and, doubtless, in the course of another year, the publisher will find it expedient to issue a third.

It was agreed on all hands, that a book of an order superior to the one before in use, was wanting. That had been *sung out* long ago, and besides, it is manifestly deficient in several respects, which are at the present day, regarded as essential to christian worship. Among other things, it wants variety, and many of the most spiritual and highly poetical pieces in the language, are not to be found in it. That most useful and efficient body, the General Synod, took up the subject in earnest; a committee of well qualified men was appointed; they went to work most industriously, and we have now the result of their arduous labours, in a most excellent and truly devotional collection of hymns. We are much indebted to them for the book they have given us; and they must be peculiarly gratified at the general approbation with which it meets. So highly did the General Synod prize it, that it has been stereotyped, and thus rendered perpetual.

In our opinion, there is no better collection of hymns in the English language. The committee collected, in their judgment, the best out of all the hymn books within their reach, and they were not a few; besides selecting from prose works, in which hymns were occasionally interspersed. They have done well, and an approving public rewards their fidelity.

We believe that the arrangement which they have adopted, is somewhat peculiar, though to some it may savour of overweaned, systematic stiffness. The order of a complete system of theology is pre-

served; beginning as some of them did in the olden time, with the article of The Scriptures. While this is far from being necessary, yet it may seem to give consistency to the whole, and we see no reason why system should not be maintained in a collection of hymns, as well as in complete bodies of divinity.

There are a few imperfections in our view, which we will point out, and let not the reader anticipate an objection to the absence of what are called Psalms. We never could understand the difference between a psalm and a hymn, and why any versification of a religious subject, taken from the New Testament, should not be equally divine, and worthy to be sung as the loftiest aspirations of David, is to us utterly incomprehensible. Our moral vision has ever been too defective, to discover the impropriety of singing loud and oft, the productions of modern religious poets. Their theme was from the bible, and we presumed that a version of any part of it, must necessarily be a human composition. Surely every thing about the version of Rouse, is most awfully *human*.

We have a few defects to point out of another character, and the first is, that the hymns have not been divided into several books, on the plan of Watts. This might have been done without prejudice to the systematic order of subjects. It sounds rather awkwardly to hear the preacher give out *the seven hundred and fifty-fifth* hymn, but perhaps, habit may diminish, what is to us an unpleasant sound. It would have been much more convenient to the preacher and congregation, if Watt's plan had been pursued.

We think that the index might be vastly improved. In our opinion, it is not "sufficiently minute for reference;" and in proof of this, look at the subdivision of the "Lord's Supper," under the general head of the "Means of Grace;" Watt's index is the most complete we ever saw.

The title page announces "Hymns selected and original." The latter not being marked as such, it is impossible to tell, and it cannot be expected that every reader can distinguish the original out of seven hundred hymns: We should be glad to recognise the effusions of some bard among us, but we are left without distinguishing marks; and others have received the meed of praise, which properly belongs to some son of song in our own connexion.

We also regard the absence of the Liturgy and Prayers, as an imperfection, but as this does not necessarily belong to a hymn book, the committee thought themselves justified in leaving it out. In this respect, we think that the old book has the advantage.—Our church members love to have the forms of the different services, and we re-

gard it as a good sign. Besides, many people would read the prayers, and thus be well employed at least, in church, before the services commence.

These are a few defects which we have ventured to point out. They are not essential imperfections. The book is still a most excellent one, and we wish it were introduced into every church and family within our borders; yea, that every member possessed it, and that while he sung its hymns, he would also make melody in his heart to the Lord. It breathes a most heavenly spirit, and we look upon its general success, as a good evidence of increasing spirituality among us. May it be more extensively circulated, until its sacred songs are sung in the remotest church beyond the mountains. CONRAD.

The Brother Orator.

Translated for the Intelligencer, from the Evangelical Kirchen-Zeitung.

Steinthal in Elsass, in which the sainted Oberlin laboured with great success at that time, received an order from government, during the reign of terror in the French revolution, to suspend the usual religious solemnities—to elect a president, who should choose a brother orator, and then on certain days to hold meetings, in which the speaker should declaim against tyranny, and confer with the people about the methods of destroying it. Even in Steinthal, there were not wanting persons, who were tempted and seduced by the novelty of the thing, and that felt a strong disposition to follow in the wake of the great nation.

In the meanwhile, Oberlin, the Pastor, collected his congregation under a linden tree. He read to them the communication which had been received, and added, this is the command of the Welsh (this is the name which the French have in Steinthal) Government, and since it has originated with the supreme power, we must obey. He considered it adviseable, to proceed at once to the requisite and preliminary arrangements. First a president was to be chosen, and he assumed the right once more, as the former pastor of the congregation, of expressing his views in the beginning, and pronouncing the schoolmaster of the place, the most suitable person, and nominating him as president. The teacher made some resistance, but Oberlin advised him to accept it, and he was unanimously elected by the farmers—brother President. It now became the duty of the President, to appoint a brother orator out of the assembly. No one was better qualified for this than Oberlin, who had heretofore been their pastor. He was chosen by acclamation.

The question now presents itself, said Oberlin, at what place and time we shall hold our meetings, (clubs.) The house of the President has but one large room; the school-room. One half of us cannot get into it, particularly as the women desire too to be hearers. In what has been hitherto the parsonage, there is not room enough, and I know not a more suitable place in all Steinthal, than the building which has been till the present time, used as a church. As to the day of meeting, Monday is inconvenient, because many go to market in Strasburg on that day; and the same may be said of Wednesday and Friday. I think, therefore, that Sunday, and the forepart of it particularly, commencing at 9 o'clock, will be the least objectionable, and the best time. To this the farmers gave their cordial assent.

When they came on Sunday to church,—the brother Speaker stood near the altar, on the smooth earth.—What think you, said he to them as they assembled, would it not be better for me to place myself in that which has been till now, used as a pulpit; we are too poor here to have erected an oratorical stage, and you can hear me better from the eminence of the pulpit. They gave their consent to this.

The new orator ascended the pulpit. He drew again from his pocket the order of Government, and read it to them. The Welsh, said he, desire that we should speak against tyrants, and consult about their removal. In ancient times the character of tyrants was such and such, and so and so they acted. In our peaceful Steinthal, we have nothing of this kind, and it is therefore unnecessary to say any thing against them. I can, however, mention to you tyrants that are not only to be found in Steinthal—and in your houses, but likewise in your hearts. Against these tyrants (murder, adultery, fornication, the lusts of the flesh and ungodliness) I will speak, and make known the best method of dethroning them—and this is no other than that through the redemption which is in Christ Jesus, and which will remain forever. After the minister had spoken for some time—said he—would it not be better to sing something; as we have no other hymns but those contained in our former hymn book, we will sing such and such a hymn—with which you are all acquainted.

Thus sang and prayed the farmers with their pastor in peace, rejoicing in their God; and many pious persons from the neighbourhood, who were more pleased with meetings of this description, than with the clubs which were held in other places, met with Oberlin and his flock, and there found refreshing and comfort, in that time of great external and internal distress.

NEANDER.

The Mourning for Friends.

When thou standest around the couch of thy departed friend, and his placid and immoveable image announces the end of his sufferings, but proves likewise that he is lost to thee!—Thou remainest alone—his eye forever closed, can no more beam benignantly on thine; his silent mouth will never open to advice, and take sweet counsel together; his stiffened hand will not be stretched again to thy assistance. His loveliness, his conversation, his improvement, all are gone, and but a very short time will remove from thee, all that is visible of him forever! What could be more natural than thy tears!

When the clods of the valley cover the remains of thy beloved ones, and thou dost yet cast a lingering look on the tomb, where the hope of thy life, or the support of thy declining years is laid, tears will relieve the oppression of thy bereaved heart. God does not forbid them, and the hearts of thy fellow-mortals acknowledge this tribute of mortality. But even here “do not weep as those who have no hope.” The more thou impresses on thy mind, what they were, and what thou hast lost, the more thou shouldst rejoice *that thou didst possess them*, and shalt possess them again! Couldst thou mourn so grievously, if the gift of their presence, for many years; had not been a great blessing to thee? Be thankful then for this blessing, and never forget that “love is immortal, for God is love.”—Only the expression of thy love, and the perception of their’s, is interrupted for a season, and who knows but from the mansions of bliss, they may yet (although unperceived by us) watch and pray for our welfare?

In remembering what thy departed friends have been to thee, and thou to them, well is it, if no secret reproach stings thy soul! If thou hast not to cry out, “Oh that I had better improved their presence! Oh that I had acted differently towards them.” But even if such thoughts of bitter self-reproof render thy distress at their grave more poignant, and cause thy tears to flow faster, let them teach thee wisdom for the future; that wisdom to *endear all those relations, in which thou yet standest in the world, and to render the fulfilment of the duties they impose, sacred in thine eyes*. Let the fruit of thy tears at the grave of thy friends, be the firm resolution so to live with thy Christian brethren, that if they were to die to day, thou couldst give thyself the approving testimony: “I was to them all that I could or ought to have been.”—Learn to behave to every fellow-creature, as thou wilt wish to have behaved when thou seest him conveyed to the grave.

“Do not weep as those who have no hope,” as the tomb on which thou mournest, will in course of time, gather all; even so, certainly

will heaven and the mansions in the sky, collect all who can say with true faith, and exemplify in their life, that their citizenship is there, and whose heart is leaning on the gracious words of their Lord,—
 “Be not discouraged—believe in me—in my Father’s house are many mansions, and I go to prepare you a place,
 A CHRISTIAN.

Our Brethren in Virginia.

At a Conference of a number of the Brethren resident in Virginia, the Rev. Nicholas Schmucker was called to the chair, and Rev. John Kehler appointed Secretary—when the following preamble and resolutions were adopted.

1st. Resolved, That a committee of three be appointed for the purpose of framing a preamble and resolutions expressive of the views and object of this Conference.

On motion, the Conference adjourned until 3 o’clock, P. M.

According to adjournment, the Conference met at 3 o’clock P. M. The committee appointed to draft a preamble and resolutions expressive of the views of the Conference, now handed in the following report.

We, who are now assembled together in the providence of God, feel it important to take into consideration some measures for the welfare of our church in Virginia. We are, moreover, urged to this on account of various difficulties on the one hand, which we, the ministers, and our church, have been labouring under; and the advantages on the other hand, that might result by adopting some plan more favourable to the interest of our church.

We are frequently obliged to travel a considerable distance to our synodical meetings, which necessarily requiring too long an absence from our congregations, we feel that their interests are thereby sometimes neglected. We further feel the importance of diffusing ecclesiastical knowledge among our people, and especially of informing them, relative to the nature of the government of our church, and of its peculiar circumstances and wants in our section of country; and inasmuch as our difficulties are of a peculiar character, and as frequent meetings, and public preaching, would have a tendency to enlighten our members on ecclesiastical subjects, and also to enlist their influence and support more immediately in the church, in our own state; and inasmuch as it would concentrate our own exertions and means within our section of country, and as provision is made in the constitution of the General Synod, Art. 3. Sec. 3. for the formation of

new synods, when the situation of our church requires them, and as the number of our ordained ministers is above that specified by the said constitution, and as we feel it necessary for the welfare of our church, to organize a synod in Virginia, therefore,

1st. Resolved, That this Conference, after such deliberation as the importance of the subject requires, hereby unanimously form ourselves into a synod, separate from the synods to which we hertofore belonged.

2nd. Resolved, That this synod shall be called the Evangelical Lutheran Synod of Virginia.

3d. Resolved, That this synod entertain the highest regard for their brethren of the neighbouring synods, and that nothing has induced us to separate from them, but a desire to promote, more effectually, the interests of our church.

4th. Resolved, That it shall be the duty of every member of this synod, to collect materials for the formation of a constitution, adapted to the peculiar circumstances of our church in Virginia, and that it be submitted for adoption at its next session.

5th. Resolved, That a copy of the proceedings of this synod be presented to the synods of Maryland and North Carolina, at their next session; with a hope that they will meet with their approbation.

6th. Resolved, That the same be presented to the General Synod.

7th. Resolved, That every member of this synod exert himself, not only in his own congregations; but in the church generally, and particularly for the promotion of our periodicals, and our Seminary at Gettysburg.

8th. Resolved, That the basis of the constitution of this body, be the Holy Scriptures, the divinity of Christ, as taught therein, and the unaltered Augsburg confession.

9th. Resolved, That our synod hold its next session in Union Church, Rockingham county, Va. on the second Sunday in October, 1830.

10th. Resolved, That the Secretary of this synod, present a copy of the proceedings of this synod, to the editor of the *Intelligencer*, requesting him to publish the same.

Singular Prediction.

[The following very curious note (prophetical of the Revolution in France, its progress and results,) was found among the papers of La Harpe, a French writer of much celebrity, who died in the year

1803, after having, in the most solemn manner, renounced the errors of a false philosophy, and nobly avowed his entire acquiescence in the sublime truths of Christianity, of which he became one of the most enlightened defenders.]

It appears to me as if it were but yesterday, and it was, nevertheless, in the beginning of the year 1788, we were at the table of a brother academician, who was of the highest rank, and a man of talents. The company was numerous, and of all kinds: courtiers, advocates, literary men, academicians, &c. We had been, as usual, luxuriously entertained; and, at the desert, the wines of Malvoisie and the Cape, added to the natural gaiety of good company, that kind of social freedom which sometimes stretches beyond the rigid decorum of it. In short, we were in a state to allow any thing that could produce mirth. Chamfort had been reading some of his impious tales; a deluge of pleasantries on religion succeeded; one gave a quotation from the Pucelle d'Orleans; another recollected and applauded the philosophical distich of Didero—

Et des boyaux du dernier pretre
Serrez le cou du dernier Roi.

The conversation afterwards took a more serious turn, and the most ardent admiration was expressed of the revolution which Voltaire had produced; and they all agreed that it formed the brightest ray of his glory. "He had given the *ton* to his age, and has contrived to be read in the chamber as well as in the drawing-room."

It was, at length, concluded, that the revolution would soon be consummated, and that it was absolutely necessary for superstition and fanaticism to give place to philosophy. The probability of this epoch was then calculated, and which of the company present would live to see the *reign of Reason*. The elder part of them lamented that they could not flatter themselves with the hope of enjoying the expectation that they should witness it. The academy was felicitated for having prepared the grand works: and, being at the same time, the strong hold, the centre, and the moving principle of *freedom of thought*.

There was only one of the guests who had not shared in the delight of this conversation; he had ventured, in a quiet way, to start a few pleasantries on our noble enthusiasm: it was Cazotte, the author of the poem d'Oliver, and other works; an amiable man, of an original turn of mind, but, unfortunately, infatuated with the reveries of the *illuminati*.— He renewed the conversation in a very serious tone, and in the following manner:—"Gentlemen," said he, "be satisfied you will all see this grand and sublime revolution.—You know that I am something of a prophet; and I repeat that you will all see it." He was answered by the common expression—"It is not necessary to be a

great conjurer to foretel that." "Agreed: but, perhaps, it may be necessary to be somewhat more minute respecting what I am now going to tell you. Have you any idea of what will result from this revolution?—What will happen to yourselves, to every one of you now present?—What will be the immediate progress of it, with its certain effects and consequences?"—"Oh!" said Condorcet, with his silly and saturnine laugh, "let us know all about it; a philosopher can have no objection to meet a prophet."—"You, M. Condorcet, will expire on the pavement of a dungeon, you will die of the poison which you will have taken to escape from the hands of the executioner; of poison, which the happy state of that period will render it absolutely necessary that you should carry about you."*

At first, there appeared a considerable degree of astonishment; but it was soon recollected that Cazotte was in the habit of dreaming while he was awake, and the laugh was as loud as ever. "M. Cazotte, the tale which you have just told, is not so pleasant as your *Diable Amoureux*; but what devil has put this dungeon, this poison, and these hangmen in your head? What can these things have in common with *Philosophy and the reign of Reason*?"—"That is precisely what I am telling you.—It will be in the name of philosophy, of humanity, and of liberty; it will be under the reign of Reason, that what I have foretold will happen to you.—It will then, indeed, be the reign of Reason; for she will then have temples erected to her honor. Nay, throughout France, there will be no other places of public worship but the temples of Reason." "In faith," said Chamfort, with one of his sarcastic smiles, "you will not be an officiating priest at many of these temples." "I hope not, for you M. Chamfort, you will cut yourself across the veins with a razor, and will, nevertheless, survive the attempt many months." They all looked at him, and continued to laugh. "You M. Vacq d'Azyr, you will not open your veins yourself, but you will order them to be opened six times in one day, during a paroxysm of the gout, in order that you may not fail in your purpose; and you will die during the night. As for you, M. de Nicolai, you will die on the scaffold; and so M. Baillie,† will you; and so will M. Malesherbes."‡—"Oh! heavens," said Roucher, "it appears that his vengeance is levelled solely against the academy; he has just made a most horrible execution of the whole of it. Now tell me my fate in the name of mercy."—"You will die also upon the scaffold."—"Oh!" it was universally exclaimed, "he has sworn to exterminate the whole of us." "No: it is not I who have sworn it." "Are we

* M. Condorcet died by poison, March 28, 1739.

† Guillotined, Nov. 12th, 1793.

‡ Guillotined, April 22d, 1793.

then to be subjugated by Turks and Tartars?"—"By no means, I have already told you that you will then be governed by Reason and Philosophy alone. Those who will treat you as I have described, will all of them be philosophers; will be continually uttering the same phrases that you have been repeating for the last hour; will deliver all your maxims, and will quote you as you have done Diderot and Pucelle." "Oh," it was whispered, "the man is out of his senses;" for during the whole of the conversation, his features never underwent the least change. "Oh, no," said another, "you must perceive that he is laughing at us, for he always blends the marvellous with his pleasantries."—"Yes," answered Chamfort, "the marvellous with him is never enlivened with gaiety.—But when will all this happen? "Six years will not have passed away, before all which I have told you shall be accomplished."

"Here, indeed, is plenty of miracles;" (it was myself, says M. de la Harpe, who now spoke,) "and you set me down for nothing." "You will yourself be a miracle as extraordinary as any which I have told you—you will then be a Christian."

Loud exclamations immediately followed.—"Ah!" replied Chamfort, "all my fears are removed; for if we are not doomed to perish till La Harpe becomes a Christian, we shall be immortal."

"As for us women," said the Duchess de Grammont, "it is very fortunate that we are considered as nothing in these revolutions; not that we are totally discharged from all concern in them; but it is understood that in such cases we are left to ourselves. Our sex——" "Your sex, ladies, will be no guarantee to you in those times; it will make no difference whatever, whether you interfere or not; you will be treated precisely as the men—no distinction will be made between you." "But what does all this mean, M. Cazotte?—You are surely preaching to us about the end of the world." "I know no more of that, my lady duchess, than yourself; but this I know, that you will be conducted to the scaffold, with several other ladies along with you, in the cart of the executioner, and with your hands tied behind you."—"I hope, sir, that in such a case I shall be allowed, at least, a carriage hung with black." "No, madam, you will not have that indulgence; ladies of higher rank than yourself, will be drawn in a cart like you will be, with their hands tied as yours will be, and to the same fate as that to which you are destined." "Ladies of higher rank than myself!—What, princesses of the blood!"—"Greater still!"

Here there was a very sensible emotion throughout the company, and the countenance of the master of the mansion wore a very grave and solemn aspect; it was indeed, very generally observed, that this pleasantry was carried too far. Madam de Grammont, in order to disperse the

cloud that seemed to be approaching, made no reply to this last answer; but contented herself with saying, with an air of gaiety—"You see he will not even leave me a confessor." "No, madam, that consolation will be denied to all of you. The last person led to the scaffold who will be allowed a confessor, as the greatest of favours, will be——" Here he paused for a moment; "And who then is the happy mortal who will be allowed this prerogative?" "It is the only one which will be left him; it will be the king of France."

The master of the house now rose in haste, and his company were all actuated by the same impulse. He then advanced to M. Cazotte, and said to him in an affecting and impressive tone, "My dear M. Cazotte, we have had enough of these melancholy conceits; you carry it too far, even at the risk of the company with whom you are, and yourself along with them." Cazotte made no answer, and was preparing to retire, when Madam de Grammont, who wished, if possible, to do away all serious impressions, and to restore some kind of gaiety among them, advanced towards him, and said, "My good prophet, you have been so kind as to tell us all our fortunes, but you have not mentioned any thing respecting your own."—After a few minutes of silence, with his eyes fixed on the ground—"Madam," he replied, "have you ever read the siege of Jerusalem, as related by Josephus?"—"To be sure I have, and who has not? But you may suppose if you please, that I know nothing about it." "Then you must know, madam, that during the siege of Jerusalem, a man seven successive days, went round the ramparts of that city, in the sight of the besieged, crying incessantly in a loud and inauspicious voice—*Wo to Jerusalem!* and on the seventh day he cried—*Wo to Jerusalem and to myself!* At that moment an enormous stone, thrown by the machine of the enemy, dashed him to pieces."*

M. Cazotte then made a bow and retired.—[*L. M. M.*

General Views of the Nature and Tendency of Universalism.

"If the opinion of a great philosopher in England, that every Christian who can write, ought to leave something behind him against infidelity, be correct, I may be excused for writing against Universalism, seeing it differs so little from barefaced Deism. This charge has often been

* M. Cazotte was guillotined, Sept. 25th, 1792; exactly four years and a half after the prophecy of his death.

brought against the modern doctrine of Universal Salvation; and it is worth the time of any person to trace the points of agreement between the two systems. The following are some of them. They agree,

1. In asserting the doctrine of *philosophical necessity*, or *fate*, as governing the actions of men, and rejecting the conditionality of salvation.
2. In rejecting the infallible inspiration of the Bible, or certain parts of it, as will be seen in the course of the following discussion.
3. In rejecting the doctrine of natural depravity.
4. In denying the divinity of Jesus Christ.
5. In denying the incarnation of Christ.
6. In denying atonement by the various sufferings of Christ.
7. In denying the doctrine of the Trinity.
8. In their representations of the law and of sin.
9. In denying future judgment and future punishment.
10. In their moral influence upon society.
11. In the motives they hold out to reformation. And I might say that Universalists agree with Deists.
12. In treating experimental religion with contempt, and sneering at piety as though it were superstition.
13. In assuming a higher order of intellect, superior understanding, and freedom from the shackles of bigotry and superstition.
14. In overlooking the arguments of their opponents, and asserting what has been confuted again and again.
15. In the arts of sophistry which they employ in support of their cause.

These facts I cannot illustrate in this introduction; and with those who are acquainted with the two systems, there will be no need of either illustration or proof. But if Universalism and Deism are substantially the same in these points, there is no difference between them except in name; and this renders the former more dangerous and more detestable than the latter. Here infidelity is seen stalking through the land in a garb which she has stolen from the sanctuary; by means of which she has deceived many of those who were "willingly ignorant" in a matter where inclination was opposed to duty, and where self-indulgence had the promise of impunity. But the moment you remove this partial covering, and look her full in the face; you may read *infidelity* and despair in every feature. I know the Universalists will be offended at this; and I say it only because the truth compels the unwelcome assertion. If they deny this charge, let them meet us fairly. Let them show by facts and arguments, wherein we are deceived, and wherein we misrepresent them. Till they do this, we cannot cease to warn our fellow-men against so dangerous a de-

lusion. But I fear we are not all clear in this matter, and especially that the ministers of the gospel have not sounded the alarm as loudly and repeatedly as they ought to have done. They have seen and lamented the baneful effects of this doctrine, wherever it has obtained any footing; but the dread of controversy, and the fear that noticing it might give it a consequence to which it was not entitled, have induced many to stand aloof from the contest, and thus this new-fangled divinity, meeting with little opposition, has spread itself through the land. Thus did not the apostles, and confessors, and martyrs, and reformers; but they attacked every prevailing error that threatened the subversion of true religion, however weak and contemptible, popular, or powerful it might be. And this is a duty enjoined upon the ministers of the gospel, by the great Shepherd and Bishop of souls.—*Ch. Adv. & J. Z. H.*

Religion of the British Ministry.

In the last New York Observer, it is stated, that the British officers, who have commanded in the island of Malta, the inhabitants of which are chiefly Catholics, have for many years been in the habit of ordering the troops to aid in performing the rites of the Romish church, *under the direction of the priests*. British soldiers were required by Protestant officers to "attend mass, to salute the host in the cathedral, to follow the host and relics *bareheaded* with candles in their hands, when the *idols* were brought out in procession, and to fire salutes *at the times designated by the priests*." But a Capt. Atchison, who appears to be not only a meritorious officer, but a strictly conscientious man, upon being ordered out on this service, like Daniel of old, would not defile his conscience with idol worship. In a respectful letter to his commander, he asked to be excused.—No answer was returned to his letter, and he took for granted, that he was exonerated from the odious service, and did not appear as ordered. The Authorities in Malta, at a loss to determine their course of procedure, sent to the Duke of Wellington for instructions. He ordered a Court-Martial, which condemned Capt. Atchison, and dismissed him from office! He petitioned for a new trial, and the sentence was confirmed! He then appealed to the Duke of Wellington, and the Duke approved the sentence of the Court!!—But see the deceitfulness and hallowness of moral principle, on which this decision of the *Prime Minister of England* was given!—"not because Capt. A. would not conform to the rites of the Catholics, but because he did not obey the orders of his commander!" The N. Y. Observer justly says, "The

distinction is ridiculous!" The answer to all such commands, come from whomsoever they may, is the language of Peter and John to the Jewish rulers, "Whether it be right in the sight of God, to hearken unto you more than unto God, judge ye!"

Since writing the above, we find by a recurrence to the London Evangelical Magazine for June, just received, that Thomas Atchison, Esq. the gentleman above referred to, late a Captain in the Royal Regiment of Artillery, has published a pamphlet on the subject, containing his petition to the King, submitted to the Duke of Wellington, Jan. 14, 1829; with the Letters of the Military Officers of Government, to March 17, 1829, refusing to present the petition to the King. The Magazine referred to, remarks,—“We feel deeply for Mr. Atchison, because we believe him to be a most upright man, and sincere Christian; but we feel still more for the honor of our country, which must be under a deep stain, while such senseless and wicked orders can be issued. Why officers of State should refuse to present the petition to the King, we know not; but this we know, that all who read it, must admire the temperate conduct and principles of the esteemed author.”—*Chr. Watch.*

Popery in the United States.

Is there reason to apprehend that popery will spread its paralyzing influence in this country? Let facts answer this question. His Holiness appears to be looking to the United States, where religion is free—where nothing but argument can oppose him,—for adherents to sustain his power, now waning in Europe. By an article from the April number of the Roman Catholic Miscellany, a monthly periodical published in London, we learn from their own statements that the Romanists have missions in Kentucky, in Ohio, in Michigan, and in the Sandwich Islands. And more, we are told of their progress. Dr. Fenwick, the present Bishop of Cincinnati, in 1822 had only 5 persons in his communion; 1827 he had more than 300 communicants. “All these missionaries are very poor,” says the Miscellany—“their only funds are derived from contributions of charitable persons in Europe.” But in spite of their poverty they have built an elegant Cathedral, 20 feet by 45, remarkable for its gothic character, its proportions, ornaments, &c. The Miscellany adds,—“The conversions to the Catholic faith are numerous in this congregation as well as in other parts of the diocese: they would be still greater if there were more missionaries.” There are at this time *nine* of these emissaries in Ohio.—A gentleman who is a careful observer of the religious movements of the age and who is at

tentively watching the progress of Romanism, stated to us, a short time since, that the Catholics in the United States, number *five hundred thousand* members of their communion!!—Those who duly estimate the zeal and influence of this host, in connexion with the fact—that there are at least three or four millions of souls in this country, destitute of sound religious instruction—so ignorant of genuine christianity as to receive as divine any imposing dogma or rite which their priests may inculcate—will not, we presume, infer that *there is no danger of popery here*. There is danger: chains are forged, and the Pope's legates are at work, binding in servile durance the understandings and consciences of all who come under their influence.

Let no one flatter himself that popery has been purged or reformed since the days of Luther. It is an *INFALLIBLE Church*, and can not change in doctrine or practice. A change in this respect would overturn its foundation stone—*Infallibility*. Its character in this country may be modified by the light and influence of Protestantism, and its offensive tenets disguised from prudential considerations. But still in form, in order, in principle and in spirit it is the same church, which, under Pope Julian, destroyed by persecution 200,000 saints in seven years—which massacred 100,000 French Protestants in three months: which destroyed a million of the Waldenses, and which has employed in this work of destruction, proscription, banishment, burning, burying alive, with all the varied tortures of the inquisition.—*Visitors & Tel.*

A Faithful Missionary.

A small vessel called the *Harmony*, has been employed for near sixty years in making annual voyages from London, to the coasts of Labrador, for the purpose of conveying and reconveying, the Moravian Missionaries, together with the provisions necessary for their several stations. The fact is remarkable, that notwithstanding the mountains of ice, the tempestuous seas, and all other adversities incident to frail barks which navigate the ocean, this little missionary has always passed in safety. Last year it seems to have been in great danger, but was wonderfully preserved. The missionaries thus write:

“We adore the goodness of God our Heavenly Father, that he has again protected this small vessel in her dangerous passage through the ice. At one time the danger was so great, that she could move neither forward nor backward, but, the ice pressing upon her from all sides, was in imminent danger of being crushed and overwhelmed by the towering masses surrounding her. The help of man was vain, and she

seemed left to her fate, when at once, as if by an unseen hand, she went forward without wind or sails, pushed for herself a passage through the tremendous fields of ice, and escaped into open water. All on board stood astonished at this merciful deliverance, and even the sailors exclaimed, "this is the work of the Almighty !" nor could the missionaries on board refrain from tears of gratitude.

"When we consider how the Lord has led this ship in safety between fifty and and sixty years, through the trackless ocean, and amidst mountains of ice, our confidence in Him is confirmed ; and we believe, that, under the present arrangements, He will continue the same mercy towards us, for the maintainance of the Mission, which is truly a work of his own hand.—*Col. Star.*

Catholic Religion at Cologne.

During the middle ages, the Catholic religion reigned here with a power as absolute, as in Spain or Italy; and, at the present time, its influence is greater than in any other city north of the Mayne. The churches are filled with relics of saints and martyrs, and skulls and bones enough appear, to remind one of Napoleon's guard of Mosqua or Waterloo. In the church of Saint Ursula are the skeletons, more or less, perfectly preserved, of eleven thousand virgins, who refusing to renounce their belief in Christianity, suffered martyrdom. When I asked my guide if he believed it, he pointed to the bones as a conclusive proof of its truth. Leaving this catacomb, we went to the Jesuits church, in the tribune of which more skulls are grinning at you. Here are the crania of eighty saints, each of which is adorned with a crown of gold, while the lower part is enveloped in red satin, with a golden border. In the same edifice are the thigh bones of twenty-four saints, the ends of which are covered with red satin, worked with gold.

Several of the churches here contain statues, arrayed in such costumes, as to excite laughter to a degree which is almost irresistible. In the church last mentioned, is a statue of the Virgin, clothed in a gown, which is tissued with silver.—She holds a sceptre in her right hand, and wears a gilt crown on her head. With her left arm she supports the infant Saviour, who is dressed in a similar manner, with red morocco shoes. In another church which I visited, is a statue of Michael destroying Satan. The Devil is on his back under the conqueror, who is raising his sword to punish him for his rebellion.—*Dwight.*

The Sabbath. Luke, 14 : 1—6.

As early as the completion of the work of creation, it is said of God, "He *rested* on the seventh day from all his work which he had made, and blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God, created and made." God does not grow weary with labour;—He needs no rest, nor refreshment of exhausted powers, nor does He require sleep as men do. Isa. 4: 28, we read, "The everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary." Notwithstanding rest is here ascribed unto God, as also in Ps. 95: 11, mention is made of the *rest* of God, and it is said that to the unbelieving and murmuring Israelites God swore, "They shall not enter into my rest;" from which the Apostle, Heb. 4: 9, draws the conclusion that, "there remaineth a *rest* for the people of God. For he that is entered into his rest, hath also ceased from his works, as God did from his. Let us labor therefore to enter into that rest." Rev. 14: 13, it is said of the blessed that die in the Lord, "The spirit saith, that they rest from their labours, and their works do follow them." Wherein now consists the rest of God, and what connexion has it with our Sabbath day? God was not employed on the seventh day, with His works, in the same manner as on the six days of Creation; in Ex. 31: 17, it is said He *refreshed* Himself. God is never idle, after our way of speaning, neither can he be; for should he cease a moment, to preserve the world which he has created, it would immediately fall into its original nothing. Therefore Jesus says, John 5: 17, when the Jews accused him of breaking the Sabbath, "my Father *worked* hitherto, (constantly, even on the Sabbath,) and I *work*," (but only for good.) Still, to speak after a human manner, the activity of God is not at all times always the same. Since then, man was made in the image of God, and the Sabbath was sanctified and blessed in the state of innocence; this may teach us that it is not a matter of *indifference*, whether or not we abstain for a season from our ordinary labour, and rest as God, with God and in God. Therefore to these commands, thou shalt have no other God before me—nor take the name of God in vain—honor thy father and mother—do not kill—do not commit adultery, &c. God has joined with equal authority, this command also: *Remember the Sabbath day to keep it holy*. On the other hand it is true, what Jesus said of all the commandments, consequently of the sanctification of the Sabbath also; that the love of God and of our neighbour is the fulfilling of the law, Mat. 22: 40; Rom. 13: 10; likewise what he says, Mark, 2: 27, "the Sabbath was made for man, and not man for the Sabbath," and again Mat. 12: 12, "it is lawful to

do well on the Sabbath days." He also performed many miracles on the Sabbath, without caring that the Pharisees and other Jews took offence; so that when they saw his miracles and could not deny their reality, they pretended, "this man is not of God, since he does not keep the sabbath." Even so it is at the present day; men are always running into extremes in regard to the observation of the Sabbath,

1. In respect to the unconverted. There are to this day, even among the common and poorer classes of persons, when they have ever so little authority over others, if it extends only to their own families and children: wicked men like Nicanor, 2 Mac. 15: 3, &c. who said to the Jews. "he that instituted the Sabbath, is He not Lord of Heaven? And they replied, yes, he is the living Lord, he is the Lord of Heaven, who has commanded us to sanctify the Sabbath; he answered them, but I am Lord on earth, and command you to prepare yourselves" for labour.

Others, who are no better, do it without being commanded. With them it is as Sirach says of the scoffers. "Why should one day be more holy than the rest? since the sun makes all the days in the year." Upon the Jews especially, God had enforced the sanctification of the Sabbath very strongly, and had set a great blessing upon it, if they would obey in this matter, as well as a great curse, if they would transgress. But they cared little for either blessing or curse, profaned the Sabbath not only with ordinary labour, but with gross sins and vices more than on other days. Wherefore all the prophets testified against it and announced to them that the threatened curse certainly would fall upon them; as was actually the case, when all these warnings were disregarded. Therefore God said unto them by the prophet Amos, 5: 21, "I hate, I despise your feast days, and I will not smell in your solemn assemblies." Nay, Mal. 2: 3, we read, "behold, I will spread dung upon your faces, even the *dung of your solemn feasts*." That it goes no better among so called Christians, in regard to the Sabbath, we learn from well known, sad experience. Especially is this the case both among the wealthy and common people, many of whom do not commit as much wickedness in the whole week, as they do on the Sabbath. Can we suppose that God is less concerned for the conduct of Christians, than he was formerly for that of the Jews? Surely not.

The *more respectable among the unconverted* imagine that they sanctify the Sabbath, by abstaining not only from servile labour, but from gross excess of sin. But as in all things their heart is earthly minded, so we find it here too. Before public worship commences, their conversation is directed upon worldly subjects—when the religious exercises are ended, they devote the remainder of the day, neither to reading and prayer, nor to works of charity: but it is spent in useless

amusements—in visiting, where they often return worse than they went, and if from necessity or otherwise, they remain at home, still their *hearts* are on their farm or their merchandize, or whatever they have hope to profit by in the following week. They are like-minded with to do, or those spoken of by Amos 8: 5, 6, who said “when will the new-moon be gone, that we may sell corn? and the Sabbath that we may set forth wheat, making the epha small, and the shekel great, and falsifying the balances by deceit.” Were it not, that the laws of the land, restrained in some measure, the inhabitants from breaking the Sabbath, what should we not witness in a short time? Or if there are some among the unconverted who are actually conscientious about profaning the Sabbath, yet thereby they are not acceptable in the sight of God; because, like the Pharisees, they cleave to the *letter* of the law, count it to themselves for righteousness before God, and suppose that heaven is due to them for it; while they regard those, who, according to the divine intention, sanctify the Sabbath by labours of love, towards their fellow men, as Sabbath-breakers; as it has often happened to Christ.

2. *Awakened* persons, also, in this matter, go sometimes *too far*, and sometimes *not far enough*. Some make conscience of such things as they might innocently perform on Sundays. They are generally desirous to hear, on such days, of nothing but praying, reading and singing; they eagerly attend one meeting after another, and are apt to neglect and forget every thing else, even the performing of works of necessity and mercy. Whoever will may take the cattle from the stall to the watering; Luke 13: 15. Whosoever will, may lift out the sheep that is fallen into the pit; Mat. 12: 11. At the *commencement of this awakening*, we must make great allowances for such persons. Should their hunger after the word and bread of life, for which they have now acquired a taste, be insatiable; still this is vastly better, than if they should soon be satisfied and grow weary of it. But as they grow in knowledge, they must learn to comprehend this too, that such a course is directly contrary to the ordination of God both in nature and grace. If a person should undertake to eat all the day long of the most pleasant, wholesome and nourishing food, the stomach could not endure, and it would make him sick. If the sower continues the whole day to sow his seed upon the same ground and harrow it under, one seed would choke the other and no crop would be gained. Just so it is if a man, on a Sunday reads *continually*, or hears sermons; or reads for hours together at a sick or dying bed, prays or converses with the patient. Who can contain it all? How can a man digest so much?—Let him then, hear or speak and read that which is calculated to edify, but not too much at one time. Let him do it as it is said of Mary, Luke 2: 19, “but Mary *kept* all these things, and *pondered* them in her

heart." Let him examine himself whether he understands what he has heard or read; meditate and compare himself with it, whether he has lived up to this word or not; or how he intends in future to act in regard to it, &c.

But it is also possible that awakened persons *do not go far enough* in this matter. As when they consider the Sabbath day altogether as a Levitical ordinance and its observance as legal, suitable only for the children of God under the old dispensation, from which Jesus came to make his people free. But as Christ did not come to destroy his Father's commandments, or the law and the prophets, but to fulfil, (Matt. 5: 17,) he surely had no intention entirely to take away this ordinance, which is some thousand years older than the Jewish Levitical service, yea, as old as the world itself; but to restore it according to the design of God.

3. *Believing children of God* celebrate, (1,) even such days as are merely appointed by Government according to the general command of yielding cheerful obedience to the magistrates, unless they contravene the commands of God. Rom. 13: 1. Further, that they may not give offence unto others, but rather set before them a good example, and because every opportunity is welcome for exchanging their ordinary labour for the nearer and more peculiar service of God. (2.) As according to the words of Christ already quoted, "the Sabbath was made for man, and not man for the Sabbath," and it is allowed to do good on the Sabbath day, they make no conscience of performing works of necessity or love. As visiting the sick, taking care of children and providing for cattle, &c. so any other works of charity or necessity may be performed that have no relation to our ordinary daily labour, and which do not admit of being delayed, but are preformed purely out of love to God and to our neighbor. To works of necessity we may reckon servile labour if enjoined by government; in such a case government abuses its power, if the thing commanded to be done admitted of delay, and is by no means Lord of the Sabbath, but the child of God that is under the yoke in communion with Jesus, the true Lord of the Sabbath, is with him Lord of the Sabbath. (3.) Excepting these cases, which God himself has expected, the believer will be directed by the example and word of God. He will *rest* on the Sabbath day from his ordinary labours, and attend both to the private and public worship of his God. He will adore the wisdom of God, that when he placed us in an earthly state and appointed us for earthly concerns, he separated one day, knowing how prone our hearts are to all that is temporal; that on this day we prove our walk upon earth, whether and how we stand in our intercourse with God and remain in union with

Jesus. Whether we suffer ourselves to be led by his grace and spirit, that this present life may be no hindrance, but rather a season of improvement and of preparation for an eternal Sabbath, where, we shall *forever* rest from all earthly labor, and *rest in God* alone.

Lutheran Magazine.

The Design of Religion.

“The sorrows of the mind
Be banished from the place,
Religion never was designed
To make our pleasures less.”

Pure religion was designed to promote the glory of God, to meliorate the condition of man, to improve the condition of society, to exalt the nations of the earth, and to benefit a fallen world. It seems that some, who are unacquainted with the beauties of “the daughter of the skies,” imagine that they must renounce society, and become almost a hermit, if they devote themselves to Christ—that all the satisfactions and comforts of *this* world must be entirely abandoned, should they become devoted candidates for the happy enjoyment of *another*. If this is their opinion, they are very grossly mistaken; or at least, the arch deceiver, to their view, has misrepresented the doctrine of the cross of Christ. The peaceable fruits of righteousness were never intended to drive men into deserts and caves of the earth, but to lead them along through life in the paths of pleasantness to the blissful regions of paradise. Religion never was calculated to trig the wheels of business, nor to unnerve the arm of industry; but it rather adjures men to be laborious and economical, not from *avaricious* motives, but from a principle of *conscience*; so that our eternal happiness may be promoted, while we provide for our temporal maintenance. It is not designed to destroy the passions of man, but to restrain and control their irregularities and inconsistencies; nor does it extinguish the delights of sense, but it guards them from “vanity and vexation of spirit.” A person, dictated by the precepts of religion, may be cheerful among his friends and associates, and yet joyful in the God of his salvation. He may reap the benefit of his estate on earth, and at the same time possess a bright hope of a more enduring inheritance in heaven. The *merchant, mechanic, &c.* may prosecute the business peculiar to their various callings in life, without neglecting to negotiate the important concerns of their souls. Without forfeiting his title to the treasures of grace and glory, the *parent* may lay up a competent portion of earthly substance for his children. Christianity is far from obstructing any valuable interest, or withholding any real pleasure; by it the former is improved and the latter advanced. — *Morning Star.*

Progress of Light in Italy and Germany.

Extract from the speech of the Rev. Dr Smith at the late anniversary of the Continental Society held in London.

Even Italy, that seat of the most monstrous usurpation, to which the bodies or minds of men were ever subjected—even in Italy, the Bible was making its way. What had been unheard of before, a Protestant church had been established by Mr Manoe, in Florence, where the Gospel of our Lord and Saviour Jesus Christ was faithfully and publicly preached. Even in Rome itself, if not constantly, there was occasionally an opportunity of hearing Evangelical preaching both in English and in German. Thus they would see that the Word was spreading and diffusing itself in beneficence and glory, and gave every promise of continuing to do so until all the Prophecies should have been fulfilled, and until in the fulness of time, the great work of regeneration should have been consummated—until the knowledge of God should cover the earth as the waters cover the sea—until the blessing of Jehovah should descend, and the measure of grace be complete.

Allusion had been made to Germany, the cradle of the Reformation. He rejoiced to tell them, that though that part of the earth was not entirely free from the imputation that had been fixed upon it, of being the seat of infidelity, yet there was now a warrant for saying that things were beginning to wear a better aspect, and that many great men amongst the Neologists had arrived at better and sounder views than those they had hitherto entertained, and that the desolation of the false philosophy which overspread that land had begun to abate. In every great town and city throughout Germany, the Gospel had been preached, and in Berlin several churches had been established, where every week at least, the truth that is in Christ was preached to the people.—

The Paper.

“*Has the paper come?*” asked an interesting little girl, just as I was entering the door of my friend’s house one morning. When told that it had not arrived, she remarked, with visible disappointment—“*why, it is time for it to be here.*” While conversing with the father of the family, soon there came in another daughter, older than the other, and said—“*papa, has the paper come?*” “*No, my dear,*” he replied, “*it is very late this time.*” She was evidently disappointed. The repetition of these enquiries, and the interesting manner in which they were made, arrested my attention, and I naturally enquired of my friend what paper he took, that so much interested his children. Learning that it was a

religious newspaper, I was somewhat surprised, knowing him not to be a religious man. By further conversation, I found that he had been induced to subscribe for it partly through the influence of his wife and children. She is a professor of religion, and also her second daughter. The family is in moderate circumstances. When the prospectus of a religious paper was presented for their subscription, a family consultation was immediately held on the subject. Mr Wingate, for that is my friend's name, had taken a deep interest in the political movements of the day and of course would prefer a paper exclusively devoted to politics and miscellaneous news. He was however disposed to consult the wishes and welfare of his family. It was determined to make a trial of the religious paper for one year; and it was accordingly ordered to be sent to them. "Three years have now elapsed since it was first ordered," said Mr Wingate, "and no item of my family expenses do I pay with more pleasure as that of my subscription for this paper. My family are all delighted with it. Even my youngest children, who attend the Sabbath School, carefully examine it to find the anecdotes of Sabbath Schools and Sabbath School children. I am pleased with the spirit of enquiry it excites, and the many topics of conversation it raises among them. By tracing the routes of the Missionaries and reading their journals and letters, I find they are reducing to practice, and making more familiar their knowledge of Geography, and gaining an acquaintance with the history, manners, customs and religious condition of all the different parts of the world, which leaves me quite in the rear. I am also convinced that by this paper their minds are imperceptibly imbued with those principles, which alone can guide them safely through this world, and to a better beyond the grave. I would not have it discontinued for twice the cost of it. If it were necessary for me to commence a system of retrenchment in justice to my family, this should be the last article, next to food and clothing, that should be stricken from the list of expenditures." At this moment, the paper being bro't in, was hastily seized by the two sisters, whom I left intently engaged in reading it. Think's I to myself, how many *pious* parents might take a useful hint from this scene in my friend's family.—*West. Lum.*

Christian Consistency.

If this page were written in tears, printed in blood, enclosed in black lines, and read with groanings that could not be uttered, even this would be too feeble an expression of the author's grief for that want of Christian consistency, which it has been his calamity to witness in what

is called the religious world, and which renders it so necessary for him to insist on the importance of uniform piety. The want of this in the conduct of professing Christians, has done more harm to Christianity than all the ravings of infidelity from the time of Cain to the death of Paine. This sacred and deathless cause lifts her venerable form bearing the scars of many a wound, not inflicted by arrows plumed with the pen of Voltaire or Hume; oh, no, such weapons bounded from her bosom as a shield of tripple brass, and dropped at her feet to be deposited with the spoils of victories; but the darts that lacerated her, and left the memorials of their mischief upon her form, where the vices and follies of her votaries. O Christians, will ye scourge and lacerate her, will ye array her in the costume of scorn, and leading her forth bleeding and dejected to meet her enemies in the gate, proclaim, "Behold, an imposter!" Will ye assist to raise the clamour which infidel philosophers endeavored to excite, and stir up the multitude to exclaim, away with her, away with her! Crucify her, Crucify her!" Tremble at the thought. If Christianity ever die, it will not be in the field of conflict by the power of her enemies, but like Cæsar in the capitol, by the hand of her friends; and which of us would like to meet the look of her expiring eye, or the mild reproach of her faltering tongue, "What, thou my son!" But she cannot die; wounded she may be, and has been; but the memorials of her injury are the proofs of her immortality, and proclaim her to be of heavenly origin; like the fabled scars of heathen gods of Greece and Rome, her wounds demonstrably show that a divinity sustained her.

Still however the inconsistencies of professing Christians may limit her reign, although they cannot destroy her existence. By these things sinners are hardened in their courses, the access to life is rendered more difficult, while the avenues of eternal death are made more wide and easy. That man, whose conduct opposes his profession, may be certainly arraigned for the crime of murder. Let him not go quietly to his pillow as if blood guiltiness were not upon his conscience, for it is there, and a voice is continually saying to him, "The brother's blood crieth to me from the ground.—He has not slain the *body* of a fellow mortal, but has been accessory to the death of *souls*. Some that sought for an apology of their sins, an opiate for their consciences, found it in his misconduct.

I particularly exhort church members to beware of what might be denominated the *minor* breaches of consistency. We are not to conclude that nothing breaks the uniformity of our character, but what subjects us to the discipline of the church. Overt acts of immorality are comparatively rare, while ten thousand instances of less delinquency, such

as the church cannot take cognizance of, are continually occurring in the conduct of Christians, to the disgrace of religion and the injury of men's souls. Those things are seen in us, which would pass unnoticed in others who made no profession of religion; just as a spot which would be lost on canvass, is visible on cambric. A Christian's character is like polished steel, which may have its lustre destroyed, not only by broad spots of rust, but by an assemblage of innumerable specks.

[James' Church Member's Guide.]

Eastern Baptisms.

We lately received the "Pedobaptist" a Periodical published at Danville Ky, and after an attentive perusal of several numbers we deem it our duty, to recommend it, to all our Christian brethren, of whatever denomination, who love their children.

As a specimen, we make the following extract from the April number.

"Was it (immersion) not the practice of the ancient church? If not, why does the Greek Church to this day immerse? Can it be affirmed that the Greeks did not understand their own language?"

Baptist Recorder, Vol. 3, No. 7.

Here are two assumptions, both wanting proof: the one is, that the Greek Church does "to this day immerse." The other is, that, therefore immersion was "the practice of the ancient church." It is said by a certain writer that "mere assertion is a proof only for fools." It would be well for our opponents to think of this when they write on controverted subjects; because if they calculate on convincing us with such proof as this, it is certainly lost labor. If they, however, write only to confirm their own denomination, they are abundantly welcome to adopt this mode of writing, if they choose. But admitting that the Greeks are in the right practice as to baptism; that they do "understand their own language;" what then? Let us come to issue on this ground, and call for proof, instead of bare assertion or mere affirmation. If our Baptist opponents are willing to meet us on this ground, we are ready and fear not the issue. We have positive living testimony, as to Greek practice; and consequently, according to the above affirmation, as to "the practice of the ancient church."

Mr. Joseph Huber, a Ruling Elder in the Danville Presbyterian Church, and also a candidate for the Gospel Ministry under the care of Transylvania Presbytery, has given the writer of this article the following statement, on which we can place the utmost reliance. "1

resided" says he, "upwards of three years in the Capitol of the Grand Seignior's dominions, in a Greek family of the first respectability. During that time I was present at four baptisms, two in the family and two in the immediate neighbourhood. It is the custom among the Greeks, either to have their children baptized publicly in their churches, or else in their houses ; in which latter case the parents invite the nearest relations and neighbours ; and, after the ceremony, while refreshments pass round, the father gives to each person present a token of witnesship consisting of a small piece of Turkish money, either of one para or five paras, through which a hole is pierced and a piece of narrow riband inserted. I was thus invited to attend the four above mentioned baptisms ; and I still have in my possession two tokens ; the other two may be seen in Mrs. M'Dowell's Museum in Danville.

The company" continues Mr. Huber, "were all seated on the sofas around the room. A table stood in the middle with a basin of water on it. The Papa or Priest was then sent for, who upon entering the room was received by the father of the infant and led to the baptismal water, which he consecrated by a short prayer and the sign of the cross ; then the mother presented to him her babe, which he laid on his left arm, and in the name of the Father, Son, and Holy Ghost, he thrice dipped his hand into water and *dropped some of it on the child's forehead*, giving it a name.

I may remark here, (he adds) that I never heard, during my stay in Constantinople, of adult baptisms, nor of the ordinance being performed by *immersion* in a single instance. Most generally, infants are baptized in the Churches. Before the Altar stands a tripod holding a basin of consecrated water for baptisms."

Here then we see the Greeks holding to the good old "practice of the ancient church" in the baptism of their infants, and that, too not by immersion, but by sprinkling.

The Rev. Pliny Fisk, late Missionary to Palestine says, "I went one morning to the Syrian Church to witness a baptism." "When ready for the baptism, the font was uncovered, and a small quantity, first of warm water and then of cold water, was poured into it. The child, in a state of perfect nudity, was then taken by the Bishop, who held it in one hand, while with the other he anointed the whole body with oil. He then held the child in the font, its feet and legs being in the water, and with his right hand he took up water, and poured it on the child, in the name of the Father, the Son, and the Holy Ghost."—*Memoir of Fisk. p. 357.*

Another account of a Syrian baptism, as given to Mr. Fisk by their Bishops is thus : "The child is placed in the font so that a part of the

body was in the water ; then the officiating Priest three times takes water in his hands and pours it on the child's head, repeating at each time the name of one person of the Trinity. After this the body is immersed ; but when I inquired whether the immersion was an essential part of the baptism, they said 'No—the baptism would be valid and perfect without it.'—*Ibid.* p. 325.

Mr. Fisk speaking of an interesting Jew, says, "We have often read the scriptures together. After reading the account of Philip and the Eunuch, I inquired whether any such thing as baptism is known among the Jews. He said in ancient times, when a stranger embraced the Jewish religion, he and his wife and children were all baptized. The ceremony was performed by sprinkling, or pouring a cup of water on the head ; and this was done seven times."—*Ibid.* p. 195.

To this last testimony we add that of Stackhouse, in his History, of the New Testament, Chap. 4, p. 144, "That it was a custom among the Jews, before the Saviour's time, and (as they themselves affirm) before the beginning of the law, to *baptize*, as well as circumcise any proselyte that came over to them from another nation ; and in case such a person had any infant children then born to him, that they, at their father's desire, were in like manner circumcised, baptized, and admitted as proselytes, is manifest from the incontestable evidence of their writers. The incapacity of the child to declare or promise for himself, was not looked on as a bar against his reception into the covenant ; but the desire of the father to dedicate him to the true God, was accounted available and sufficient to justify his admission : and the reason they give for this is—That the things they were admitted to, were undoubtedly for their good : for one may privilege a person, say they, though he be incapable of knowing it ; but one ought not to *disprivilege* any one without his knowledge and consent "

"Now, this gives great light to our better understanding the meaning of our Saviour, when he bids his disciples *go and teach all nations, baptizing them*. Baptism he took, as the easier rite of the two ; and, having converted it into an evangelical precept, made it the federal form of admission into his religion, as circumcision had been in the Mosaic dispensation ; and as he gave his Apostles no directions in their commission concerning little children, it may justly be presumed, that, with regard to them, he left them to proceed just in the manner as the church wherein they lived had been accustomed to do ; and that was, to make them proselytes in his religion by baptism.

"That in the Jewish church infants were part of those who engaged in covenant with God, is evident from these words of Moses to all the people : "Ye stand this day before the Lord your God ; you and your

little ones, that thou shouldst enter into covenant with the Lord thy God, that thou mayst be a people to him and he unto thee thy God? Deut. 29. 10. And that, in the Christian church, children in like manner are under the covenant of grace, is more than intimated in Peter's exhortation to such persons as he had converted, that they should receive baptism in order to make their children likewise capable of it, because the promise was to them and their children. Now, if the promise and covenant belonged to the children as well as parents, there is no question to be made, but that baptism, which is the seal of the covenant, and the visible confirmation of the promise, belongs to them; and if infants have a covenanted right to baptism, we may safely infer that Christ never intended to debar them of it, and that consequently, though they are not expressly named, yet are they most certainly implied in the commission of *baptize all nations*. For, since the universal includes all particulars, and children make up a considerable part of all nations, the words of the commission may occasionally be supposed to comprise them."

What then is the conclusion? The Jews were God's covenanted people a holy people unto the Lord. When they entered into covenant with God, they did not leave their offspring behind—they did not cast them out. They constituted the oldest church in the world. They and their children *were all baptized unto Moses in the cloud and in the sea*—They were "the church in the wilderness," and continued so until Christ came. These children of the kingdom have been cast out, and the kingdom given to the people (the Gentiles) now bringing forth the fruits thereof. Japheth is now dwelling in the tents of Shem. The *platform* of the church yet remaineth the same. The Olive tree has not been destroyed; the *trunk* remains; the root and *fatness* yet remains; some of the branches only were broken off; and some of course, remain. The repealing clause in the laws of Christ's Kingdom, which casts little children out of this Kingdom, or which debars them from its privileges, cannot be found in the entire of the Bible. But when the Jews return again to the good Olive tree, "Their children shall be as *AFORETIME*." Jer. 30. 20. That is, shall be admitted again into covenant with God along with their parents. There is no doubt of it.

The Oriental or Greek church is the most ancient of all Christian churches. It was, in the early ages of Christianity divided into four large districts or provinces—Constantinople, Alexandria, Antioch and Jerusalem; over each of which a Bishop presides, with the title of *patriarch*. The first Christian church or society, was established at Jerusalem. The next churches were doubtless, those of Syria and Greece. In all these *Eastern*, churches, as they are commonly called,

whatever corruptions, unauthorized appendages, such as anointing with oil, the sign of the cross, &c. or departures from the simplicity of baptism, in the mode of its administration, may be found and deplored, yet the *fact*; the important fact, that none of them reject infants from that ordinance, none can deny. "Was it not the practice of the ancient church? If not, why does the Greek church," and all the Eastern churches, "to this day," practise infant baptism? If it had not been their practice from the beginning, when did they commence it? When did such a revolution in the church, so unanimous, so universal, and without a voice or pen to raise up against it, take place? We do most firmly believe, that infant baptism was the practice of the ancient church: and that the Greeks who understand their own language and practice too, have never departed from it.

Luther and Melanchthon.

[From Dwight's "*Travels in Germany*."]

Wittenberg, which lies about a quarter of a mile north-east of the Elbe, is one of the weakest fortresses of Prussia; having nothing but a wall, a broad trench, and two towers, to resist an invading enemy. Although to the eye of the mere soldier, it has little to recommend it, still to a Protestant, and to every one who loves mental freedom, it will long remain a hallowed spot, as it was once the scene of the labors, and now contains the ashes, of two of the greatest reformers. It was in the convent of Wittenberg that Luther studied when he first felt the luxury of moral emancipation. It was here that he thundered against the iniquities and oppression of the Catholic hierarchy, and awakened Europe from the lethargy of ages. Here he preached for many years against the religious prostitutions of the papal see, and roused the animosity of the Pope, of kings, and emperors, until the moral world was in arms. Melancthon, his coadjutor and friend, here united with him in the defence of every thing dear to man, until on Wittenberg the eyes of nations were fixed, as on the fortress of their hopes. It was to Christendom a moral Marathon, where the fetters of tyranny and superstition were broken, when millions, catching the song of triumph, forgot that they had been slaves.

The convent in which Luther studied is still remaining, and the traveller enters the room in which he wrote his replies to the anathemas of papacy, with a curiosity only equalled by his admiration of the character of that great reformer. The chair in which he was accustomed to sit, and the table on which he wrote, are still there, having under-

gone no alteration during the revolution of three centuries, except the clippings which have been made by the knives of travellers. In his study is a portrait of this great man, as well as of Frederick the Wise, and of his brother John the Steadfast; the two Saxon electors who protected him against imperial and papal power. Just out of the gate through which you pass in going to Dresden, you discover a small piece of ground fenced in, where a few wild flowers are still growing. Here, on the 10th of December, 1520, Luther publicly burned the papal bull which anathematized him, in presence of the citizens of Wittemberg. It is difficult for us, accustomed as we are to laugh at papal anathemas, and knowing how harmless they are now, to form an adequate conception of the courage that thus bade defiance to the pope, emperor, and to the dukes and the electors whose territories surrounded him.

In the *garrison church*, Luther lies buried. At the distance of a few feet, Melancthon lies interred. Near their tombs are suspended against the walls of the church, two full length portraits of these great men. They were executed during the lives of the Reformers. Melancthon is drawn in his morning gown, which is edged with fur; Luther in a preacher's gown, similar to that worn by the Lutheran clergymen at the present time. In the portraits of the Reformers which I had previously seen, they are so frequently painted with beards as long as capuchins', that I had been accustomed to associate this appendage with all the pictures of that age. I was surprised to find Luther without any beard, and Melancthon with one of not more than half an inch in length. The beard of Melancthon is quite grey, while his hair is black. He is represented as having been of small stature, but in this picture he is above the ordinary height. Luther is painted as quite fat, and appears about fifty-five years of age. Melancthon is very thin, and apparently older.

Luther conferred upon Northern Germany, and on the world, a greater blessing than has been imparted by any other individuals during the last seventeen centuries. From the time that he first promulgated the rights of the human mind, three hundred years had elapsed before a single monument was erected to his name. The present king, in the year 1821, caused one to be erected in the public square of Wittemberg.

Foreign Opinions of enlightened America.

On looking over some numbers of the *Evangelische Kirchenzeitung*, edited by Professor Hengstenberg, at Berlin, we found several observations which may be quite unexpected to some of our readers. On the

subject of the population of America, and the number of clergymen in the United States, the editor furnishes some extracts from the reports of Presbyterian missionaries in the western states and territories, and remarks, "These deplorable estimates ought always to be taken into account when one compares the ecclesiastical condition of North America with ours. In modern times, some go entirely too far in their admiration of the North American *separation of church and state, which has chiefly originated in the indifferentism and materialistic principles of the eighteenth century!*"—Communicated to the Com. Adv.

The above shows the effect on the minds of the people abroad which is produced by exaggerated statements among ourselves. We have several times before expressed a fear that in endeavoring to excite a sympathy in the breasts of Christians in behalf of the destitute, we might inadvertently be guilty of "doing evil that good may come"—a maxim fraught with the most deleterious consequences.

That conductors of public journals are liable to be led astray by imprudent correspondents, we are willing to admit. But that societies professing to move forward under the influence of Christian charity, and to be guided by a sacred regard to truth, should sanction proceedings calculated to make an erroneous impression on the public mind, is, in our humble opinion, to depress and destroy that very cause they profess to support. If a cause cannot be supported without a resort to reprehensible means, it were better that it should sink.—*Chr. Adve.*

State of Maryland.

It may be gratifying to learn that this state is improving. Amid all the ignorance, and vice, and irreligion which prevail, we occasionally meet with something that reminds us of the land of puritans, and that authorizes the expectation of better things to come. Sabbath Schools are becoming quite common among us, and many of the slaves are taught to read the Scriptures. Bible and Tract societies have been established, in almost every village, and many of the people begin to see the necessity and to appreciate the value of good religious instruction.—*Col. Reg.*

Catholic Emancipation.

The London Evangelical Magazine, in speaking of the law for the relief of the Catholics, uses the following language.

"Thus again, do protestantism and popery, as in the morning of the reformation, meet on equal ground ; and shame be to that shrinking, ti-

mid, protestant, who dreads the result of a combat where truth is opposed to error, the word of God to the traditions and commandments of men, the promise of the Almighty to the threatenings of Rome, the decree of Heaven to the empty decisions of corrupt and fallible councils and the light of the nineteenth century to the darkness of an age ready forever to vanish away. Let protestants confide in their own principles; but in order to this, let them see to it, that they understand them; and understanding them, that they use all legitimate and scriptural methods for their propagation."

Gold Mania.

We saw a gentleman from North Carolina, a few days since, who described the gold mania in that State as exceeding every thing that had ever before been heard of. Business was neglected throughout the week, and even the churches deserted on the sabbath, to search for this corruptible treasure.—*Winchester Republican*.

Mr. Ashmun.

A monument is to be erected at New-Haven over the grave of the late Mr. Ashmun, Colonial Agent at Liberia, after the model of Scipio's tomb at Rome. It is to be built of fine red sand-stone, seven feet long, four high, between three and four wide, and will cost about \$200.

Enormous Church.

A church is now building in Montreal of the following dimensions. Length, 560 feet, breadth, 300, two front ones being 240 feet high; the pulpit window is 60 feet by 34. The probable expense of this immense structure is estimated at \$500,000 !

Oppressed condition of Female Industry.

Matthew Carey, the benevolent, of Philadelphia, is quite busy in calculating the condition of the seamstresses of that city. He says the hardest working among them only earn 58 dols. a year, out of which they pay for rent and fuel 39 dols. The balance 19 dols. is expended in the purchase of food, clothing, shoes and stockings, for themselves and children for one year. The fashionables who spend 1000 dols. on a single party, will please to stick a pin here, and think a little upon it next Sunday morning before they go to church, that is, if they get up as early as 10 o'clock.—*Noah*

THE EVANGELICAL LUTHERAN INTELLIGENCER.

*Hier stehe ich, ich kann nicht anders;
Gott helfe mir! Amen!—LUTHER.*

VOL. IV.]

OCTOBER, 1829.

[No. 8.

Influence of the Holy Spirit upon the Soul.

No. 1.

But few questions enter more deeply into the experience of the Christian, and deserve more correct and distinct views on his part, than those connected with that divine influence, it is the office of the spirit to exert upon the soul. That there is such a divine influence exerted upon the sinner, in the course of his conversion to God, none who have read and believe the Scriptures, can doubt. But what is the nature of this influence? In what manner and to what extent is it exerted? How far of itself is it instrumental in effecting our conversion to God? To what extent may the sinner rely upon it, and in what manner does it go on to sanctify the child of grace, and advance him in the divine life; are important questions, upon which even persons of piety bestow too little reflection; and upon which the knowledge of Christians in general is too indefinite, and often exceedingly erroneous.

And, as the influence of the spirit is so closely connected with the regeneration of the heart, and enters so largely into all those means employed under God for awakening and converting the sinner, it assumes an importance of the very first kind; especially on the part of ministers, and all in any way engaged in urging upon men the claims of the Gospel.

Nor is there any other subject connected with salvation, of the same importance, upon which we are apt to run into greater extravagancies, than that of the spirit's aid in regenerating the heart. To prove this lamentable fact, we have only to appeal to the truly extravagant accounts of religious experience, and miraculous outpourings and influences of the spirit, nowadays common in the church and among professors of religion. How apt are we to fancy that now, as in the days of the apostles, God does all by miracles! That the conversion of the sinner must be done by miraculous influence; the enmity of the heart overcome; atten-

tion to religion awakened; and the church of Christ supported and extended by this resistless power; and that all this is done through the medium of the spirit's operations. We overlook the saving means which God has appointed, by which he works; and are ready to condemn all claims to sincere piety in the man, whose conversion has not been as miraculous as the Apostle's journeying to Damascus. Every new convert must be able to relate some extraordinary dealing of God with his soul; some resistless effort of the spirit awakening him to alarm, and in audible words speaking comfort to his soul, before we will allow him to have any assurance of his acceptance.

Nor is this mystery of extraordinary and inexplicable feeling, called the work of the spirit, without producing the most serious obstacles to the progress of religion. The mind is left without any definite and distinct idea of that change through which it must pass; or of that feeling which this change must produce. The whole work of *'being born again'* is made so dark, so inexplicable, that whilst it urges one inquiring soul to give up the task, another is unnecessarily and unnaturally driven into a state of despondency, and often delirium; altogether foreign to what that religion requires, in which Christ and his Apostles, whilst on earth, required sinners to believe, in order to obtain salvation. It cannot certainly be a very great evidence of advanced piety in a man to be able to speak much of such mysterious dealings of God with his soul, and yet know nothing more of religion than that it is a mystery. He has discovered nothing of the fitness and glorious excellence of the plan of salvation; and is ignorant of the only means by which God is engaged in converting the world unto himself.

In our intercourse with professors, and not unfrequently high toned and loud professors too, we have often conversed with such; and have sincerely regretted that with their good desires and honest intentions, they have understood and discovered so little of the heavenly character, of that scheme of salvation revealed in the gospel, by which God can be just and yet justify the ungodly, Rom. 3. 20-28; and who satisfied with their feelings of desire for salvation, rob themselves of those higher and more solid consolations of religion, which arise from a knowledge and distinct understanding of those assurances, upon which our hope is built; and of those claims which the sinner, by saving faith upon the Son of God, has to that pardon and acceptance, purchased for the world, by the giving of himself as a sacrifice for sin.

That in the dealings of God with man, there are mysteries which we cannot fathom, is granted. But the reason why they are mysteries, God has not seen fit to reveal. They are yet beyond our knowledge, and therefore do not concern us. But it by no means follows, because some

things in religion are mysterious, and above our comprehension; every thing of a religious nature, and religion itself, must become a mystery: that because there are some things God has not acquainted us with, we should refuse to understand those which he has made the subject of revelation. This is too absurd to be supposed. The very first idea which enters into a revelation, is that it discloses or makes known things unknown before, and in all respects adapted to the capacities of the beings for whom it is intended. The truths of the Bible are therefore intended to be understood by us; nor can there be a more sinful reflection upon the character of its holy author, than to give his people a revelation of mysteries; which in truth, would amount to a revelation of nothing at all. Whatever then may be found in the Bible, mysterious in its character, does not concern us; and if it is to concern us, in due time it will explain itself. But repentance towards God, and saving faith in the Son, which are the Bible conditions of our acceptance with God, are no mystery. The operations of the spirit of truth, which is sent to enlighten and instruct us through the word, and sanctify us through the word, (John 17. 17.) Our willingly and gratefully embracing the Saviour, and making him the only ground of our hope.—*Our watching and praying—our striving to enter in at the strait gate.*—These are not mysteries, but duties and effects perfectly clear and plain. God requires us to know the nature of that repentance and faith which are necessary to salvation; and no less the nature and extent of that influence of the holy spirit, by which these saving effects, that is, saving repentance and faith, are produced in the soul.

But because this is the work of the spirit, and can only be effected by his aid and influence; are we therefore to comprehend nothing of the nature of his operations; of the means through which he operates; whether this influence is exerted without, or only with and through the teaching of the word; and whether it is dependant upon, or independent of any efforts on our part; and whether, in this work, man's powers of mind must become so prostrated, that reason and judgment must subside; and an idiotish delirium overspread the mind, till the mysterious work of conversion is completed; when only the sinners mind is restored, and he is led into the secret of what has been done. Surely none will answer in the affirmative, and yet, wild as are these notions, they are fully exhibited in that extravagant practice, in which we are so ready to indulge; and as if by a proscriptive authority, founded only upon these notions of the fancy, condemn all conversions, all professions of having been born again, into which these inexplicable circumstances have not deeply entered.

But without dwelling longer upon the great importance of the subject, and inquiries here brought forward to our view, we shall close the pre-

sent communication, promising in a few additional numbers, to point out some of the many and serious mistakes upon the subject heading our article—some causes whence these mistakes and confused notions proceed, trace out some of the injurious consequences resulting from this indistinct and indefinite knowledge, to believers individually, as well as the cause of religion in general; and show what, upon this subject, the scriptures teach, and what we are authorised to believe. L. E. R.

Minutes of the Evangelical Lutheran Synod of East Pennsylvania.

We have been much gratified with a copy of the minutes of our East Pennsylvania Synod, in the English language. We ourselves are so much attached to this ancient judicatory of our Church in the United States, that we feel it our duty, without delay, to furnish our readers with the more important items that are before us.

The Synod convened at Lancaster, Pa. on Trinity Sunday, A. D. 1829. Sermons were delivered in both the Lutheran Churches, and in the Reformed Church. Texts, 1 Cor. 4. 1, 2. Acts Apos. 26. 28. Joel 2. 28. Hebrews 11. 25. Sirach 18. 22. Romans 1. 16. Genesis 28. 16, 17. John 5. 39. Matthew 21. 28 to 31.

The names of the members of this Synod, are given thus: Dr. F. D. Schaeffer, Senior. Pastor Carpenter, Dr. Geissenhainer, Pastor Ernst, Meendsen, Probst, Doering, Wartman, Heim, Munnig, Ruppert, C. Jæger, Roeller, Hecht, J. Miller, Ulrich, Van Hoff, Baetis, Becker, Hemping, Schindel, Filbert, Strein, Geissenhainer, jun. Trumbauer, C. Miller, Kessler, German, Demme, Weiandt, Walz, Uhlhorn, Stein, Lochman, Rothrauff, Waage, Scheurer, Reichert, Beilharz, H. S. Miller, C. P. Miller, Martin, Wampole, Kaemmer, J. Jaeger, Gross, G. Jaeger, Heilig, Abele, Bahl, Eister, Binninger.

Two were added, viz: Rev. B. Keller removed from the jurisdiction of the W. P. and Rev. C. P. Krauth, from the Synod of Maryland and Virginia, and two young gentlemen were, after due examination, admitted as candidates, viz: Isaac Roeller, and William German.

Thus it would appear, that this Synod is composed of 57 clerical members. It is however to be remarked, that the name of one appears, who has for a number of years resided in New York, and also the name of a second, who resides in Baltimore. We had hoped, that the very pointed disapprobation of such irregularity, expressed in the periodicals of our

Church, would have induced the Rev. Dr. Geissenhainer, a member of the Synod of New York, to resign his membership in the East Pennsylvania Synod, and that the Rev. Mr. Uhlhorn would have at once joined the Synod of Maryland, officiating as he does, in a church which acknowledges itself under the protection of no other Ecclesiastical government than that of the Synod of Maryland. But we hoped in vain; the irregularity has not been removed, although the Rev. B. Keller, much attached to the West Pennsylvania Synod, joined the East Pennsylvania Synod, as soon as he took charge of a church within its jurisdiction, and the Rev. C. V. Krauth, a prominent member of the Synod of Maryland and Virginia, and much attached to it, deemed it his duty to resign, as soon as he was located in the East Pennsylvania district. In addition to these cases, we discover that Mr. Martin, having signified his intention to reside in future on the west side of the Susquehannah, obtained his discharge from the East Pennsylvania Synod, which refused to act upon a call made to him from churches on the West side of the Susquehannah, deeming it to be beyond their jurisdiction. This fact of itself, should prove to the Brethren noticed above, that the East Pennsylvania Synod, disapproves of their continuing members of a body, which has no control over the churches they have charge of.

The officers for the ensuing year, are,

Rev. J. Miller, President.

Rev. C. R. Demme, Secretary,

Rev. J. R. Becker, Treasurer.

The local matters of the several churches, present nothing of importance, nor can any thing be gathered from the Minutes, to give our readers an idea of the state of Sunday Schools and Prayer meetings, sustained within the jurisdiction of this Synod. That they are in existence in particular churches, we know, but that this Synod should be more decided upon these subjects, is equally certain. We regret that these institutions have not been *particularly* recommended to our people in Pennsylvania, by a declaration of their usefulness, on the part of the Synod.

The following extract from the Minutes, will nevertheless shew, that this Synod is about to be interested for religious associations, and we do think, that it will at once silence those of other religious families, who were ready to assert, that the Lutherans of Pennsylvania, are not friendly to the religious institutions of the day.

“The committee, which were appointed to deliberate on an explanation of the Synod to the people, in regard to the religious associations of the day, gave a verbal report, through the Rev. Mr. Hecht, from which it appeared:

That the committee, under existing circumstances, consider it unquestionably adviseable, to repel, by an explanation on the part of the Synod, in a rational and dignified manner, the objections which have been, and are yet made to the Synod, for the purpose of refuting groundless suspicions, and to promote tranquillity and christian feelings in the churches; but not having agreed on the manner in which this should be done, they will, if the privilege be granted them, present to the Synod several propositions in writing.

The Synod accepted the report of the committee, and desired to hear the different propositions.

After this was done, and the requisite explanations were made, it was, on motion of the Rev. Mr. Uhlhorn, seconded by the Rev. Mr. Becker, *Resolved*, to present the following explanation:

Evil reports are not disregarded, but listened to and propagated. This is true, both as respects the things of this life, and the most sacred objects of humanity. These too and their promotion, escape not the venomous breath of false and injurious representation. It is known, that many years ago, Missionary, Bible, Tract, and other societies were formed, and regarded and supported by thousands of Christians, as beneficent institutions for the the advancement of Christianity, in Europe, particularly in Germany, the land of our forefathers, in Switzerland, England, Scotland, and likewise in North America. But it is to be regretted, that disreputable and dishonorable motives have been ascribed to them, who have resorted to these means of diffusing man's choicest, holiest treasure, the religion of Christ. This too has happened in several of the congregations belonging to our Synod, and many of our Ministers have been charged with countenancing and advocating these institutions from secular and mercenary motives." That this has not been done by individual members of our ecclesiastical body, nor by the body itself; and that it will not be done, we without reserve and with solemnity declare to the world; and this we do to tranquillize the minds of those in our churches, who have been harrassed with doubts.

The parochial reports, though imperfect, are however sufficient to show the strength of Lutheranism, in East Pennsylvania. About forty Ministers reported, and according to their reports, were baptized during the past year, 4294, confirmed, 1965, communed, 19101, and buried 1388.

It was *Resolved*, that the officers appoint two Missionaries, each to missionate four months; the one in Cohanzy, N. J. Frankfort and Lower Merion, Pa. the other in the Northern parts of Pennsylvania.

As this Synod has a balance in the treasury of \$855 22 cents, having expended during the last year but \$66, it may be inferred, that the mis-

sionary cause will, for the future, receive considerable aid from this our richest and largest Synod.

At the meeting of this Synod, the Lord's supper was not administered, but many discourses were delivered, and from the texts which were well chosen, we infer that they were practical: Great harmony appears to have prevailed among the brethren. The next Synod is to convene again at Lancaster, on Trinity Sunday, A. D. 1830.

Hagerstown Sunday School.

The anniversary of the Sunday School, attached to the Lutheran Church, Hagerstown, was held in the church on Thursday evening, August 20th, 1829. The meeting was large and respectable. After singing a hymn, an appropriate prayer was offered up by the Rev. B. Kurtz, after which the following report was read by Mr. George Hager, and adopted. The Rev. Messrs. Hoshour and Bager being present, favored the meeting, each with an animating and encouraging address, followed by Rev. B. Kurtz.

It was indeed a joyful spectacle to behold so large a congregation, listening with fixed attention to their able and brilliant exhibitions of the advantages and increasing importance of Sunday Schools. The qualifications of teachers, their duties, and the advantages resulting from their labours, both to themselves, and their youthful charge, and the effects both moral and political, which such labours must have upon the rising generation, were most ably set forth, and must have made a lasting impression on the minds of all present.

We herewith subjoin the Report of the committee appointed for that purpose.

The committee to whom was referred the duty of examining the state of the Sunday School attached to the Lutheran Church, have the happiness to say, that they have found it in a most flourishing condition. They rejoice to say, that the school under its present organized system, has very much improved, as well in the mode of instruction, as in number, and we look forward with the delightful hope, that the day is not very distant, when the good seed sown in the hearts of the children now attending, will spring up and bear fruit abundantly, to the glory of God and the promotion of his kingdom.

About eleven years have elapsed since this school commenced its operations, and as may be expected, had many difficulties to contend with, but

that God who delights to bless the humble efforts of his creatures, for the extension of his glorious kingdom upon earth, has richly and abundantly blessed us, with prospects that call loudly for our love and gratitude.

It is with a feeling of sincere pleasure, your committee have it in their power to say, that the teachers attached to this school, evinced by their zeal and the assiduity of their labours, that they have at heart the best interests of those confided to their care, many of whom have experienced the truth of what they teach, and are aware of the awful responsibility resting upon them, thereby securing our confidence in the hope, that every effort is made use of, that a heart, feeling the magnitude and importance of the work, could possibly suggest, and we rejoice to find that the utmost caution has been used by the managers in the selection, believing, that without personal piety, and an experimental acquaintance with divine things, there is but little hope of that success, which could be otherwise expected, your committee believe, and think experience will bear them out in the truth of the remark, that teachers thus qualified, should not be frequently exchanged for light and frivolous causes few things have a greater tendency to distract the minds of the children, to counteract the harmony, and to destroy that affection and confidence which should always be exercised by both teacher and pupil.

Your committee have also the satisfaction to state, that a Sunday School Library has been put in successful operation in this society, containing about 200 volumes, composed of religious works exclusively, besides a large number of books loaned by individuals, also a number of pamphlets, tracts, &c. to which the children have access once a month, at which time their books are exchanged. This Library has been judiciously selected, and forms a source, from which much good may be anticipated.

This society is governed by a constitution requiring the annual election of 14 managers; who from their own body elect a President, Secretary, and Treasurer—they hold monthly meetings for the transaction of business, and watch over the concerns of the society for the time being.

Taking a retrospect of the whole, your committee take great pleasure in stating, that they sincerely believe the work of the Lord is prospering in their hands, may he grant us, and all Sunday Schools, a rich and ample reward for our labour, and continue us, by the blessing of his grace faithful in his service.

The following is a statement of the school at present:

Whole number of scholars belonging to the school,	177
The average number attending,	150

Divided as follows:

Boys in the Testament, Catechism and Scripture questions,	60
Do. in the Spelling book,	26
Girls in the Testament, &c.	63
Do. in the Spelling book.	28
	<hr/> 177

Male Teachers,	11
Female Teachers,	13
Supernumary Teachers,	3
Superintendent,	1

Hagerstown, August 20th, 1829.

The following extract, from the "Journal of Health," the first number of which, we just received, is of such importance, that we deem it our duty to recommend an attentive perusal thereof, to parents generally. The Journal of health is published twice a month, at Philadelphia, at \$1 25 per annum, each number to contain 16 pages.

Physical Education of Girls.

"In the physical education of children, it is not sufficient to consult merely their present ease and well-being, but attention is equally due to whatever is calculated to promote the vigor and usefulness of their future lives, by strengthening the constitution, preserving the limbs in the free exercise of all their motions, and guarantying the system from the deleterious influence of those agents by which it is to be constantly surrounded.

"Throughout the whole animal kingdom, the young are prompted by an instinctive impulse to almost constant exercise: conformable to this intimation of nature, the infancy of man should be passed in those harmless gambols which exercise the limbs, without requiring any minute direction from the head, or the constant guidance of a nurse.

"It is well known to physicians, that when attempts are made in early youth, to interfere with the natural movements and exercise of the body,—when, from a false idea of improving the shape, or giving grace to the carriage, children are confined to any particular position for too long a period, they become restless and uneasy, and their muscles acquire tricks of involuntary motion. Twitching of the features, gesticulations of the limbs, or even dangerous and permanent deformity, may be the result of such unnatural restraint.

"From exercise, and the free use of pure air, no child should be debarred; upon these depend, in a great measure, the health, vigor and cheerfulness of youth; while they contribute essentially to the permanence of the same blessings during adult life.

"Error in this respect, it is true, is but of occasional occurrence in the physical education of boys. But how often has an over anxiety for delicacy of complexion in a daughter, or the apprehension that her limbs may become coarse and ungraceful, and her habits vulgar—been the means of debarring her from the enjoyment of either air or exercise, to an extent sufficient to ensure the health and activity of the system? The consequence is, that too many females acquire in infancy, a feeble, sickly, and languid habit—rendering them capricious and helpless, if not the subjects of suffering, through the whole course of their lives.

"The bodily exercises of the two sexes ought, in fact, to be the same. As it is important to secure to both, all the corporeal advantages which nature has formed them to enjoy, both should be permitted, without control, to partake of the same rational means of ensuring a continued flow of health, and animal spirits, to enable their systems to perform perfectly, all the functions of life. Girls should not therefore be confined to a sedentary life within the precincts of the nursery, or at best, permitted a short walk, veiled and defended from every gleam of sunshine, and from every breath of air. The unconstrained enjoyment of their limbs and muscles in the open air, without a ligature to restrain the freedom of their motions, or an ever watchful eye to curb the lively joy of their unclouded spirits, is equally important to their health and well-being, as to that of their brothers.

To hope to communicate graceful form and motions to the limbs of a child, health and vigor to its constitution, and cheerfulness to its spirits, by confinement, belts, ligatures, and splints, superadded to the lessons of the posture master, is about as rational as would be the attempt to improve the beauty and vigor of our forest trees, by transferring them to the greenhouse, and extending their branches along an artificial framework.

"The first occupations of the day, for children, should be abroad, for the benefit of inhaling the morning air. Every person who notices the fact, will be struck with the difference in the health and freshness of complexion, and cheerfulness of feature, exhibited by the child who has spent some time in outdoor exercise, before its morning meal and task, and the one who passes immediately from its couch to the breakfast table, and thence to study. Children are fond of early rising, when their natural activity of disposition, and disinclination to remain long in a state of quiet have not been counteracted by habits of indulgence.

“As much of the day should be passed in the open air, as the weather will permit, and is compatible with those necessary avocations which call for attendance within doors. Nor are we inclined to limit this out-door exercise, in respect to girls, to the season of summer alone. Though female children, as generally educated, may not be able to bear the extremes of heat and cold as well as boys; yet, by proper management, they may be enabled to sustain with as little inconvenience, the transitions of the seasons. A habitual use of the cold bath, when no circumstances are present to forbid its employment, while it contributes to the health of the system generally, is an effectual means of removing that delicacy of constitution which renders an exposure to cold, alike disagreeable and prejudicial.

Female Missionary and Education Society of the Lutheran Church in Winchester, Va.

This Society was formed on the 29th of June last. From the praiseworthy manner in which this society has commenced its operations, we hope it may be successful in doing much in behalf of the good cause, in which they have engaged, and that they may follow the worthy example which has been set them by their sisters of other congregations in our church, with an ardour and untiring perseverance, such as the importance of the object deserves. Supplied as they are with all the means of grace, and church privileges, they should feelingly remember their destitute brethren, and the thousands of our people, who, scattered in different places over our wide country, are without ministers, and almost without the preaching of the word, and nearly all the means of grace. From a personal acquaintance with the situation of our church at Winchester, we are assured this society can do much; and feel confident they will spare no exertions to render efficient aid to the parent institution, in the important work in which it is engaged. The officers for the ensuing year, are:

Mrs. Susan Streit, President; Mrs. Elizabeth Miller, Mrs. Mary Hoff, and Mrs. Eunice Conradt, Vice-Presidents; Miss Evelina Streit, Secretary, and Miss Mary Hoff, Treasurer, with twelve Managers.

Father forgive them.

* * * * Go, proud infidel—search the ponderous tomes of heathen learning—examine the precepts of Seneca, and the writings of Socrates—collect all the excellencies of the ancient and modern moralists, and point to a sentence equal to this simple prayer of our Saviour—reviled and insulted, suffering the grossest indignities, crowned with thorns, and led away to die; no annihilating curse breaks from his tortured breast. Sweet and placid as the springs of a mother for her nursling, ascends the prayer for his enemies—‘Father forgive them.’ O, it was worthy of its origin, and stamped with this brightest seal of truth, that his mission was from heaven!

Progress of the English Language.

In the year 700, the Lord’s prayer began thus:—

“Uren fader thic art in heofnas, sic gekalgud thin noma, to cymeth thin rick: sic thin willa suc is in heofnas end in ertho.”

Two hundred years after, thus:

“Thee ure fader the eart on heofenum si thin namagehal-god. Cum thin ric. Si thin willa on eorthan swa, on heofnum.”

About two hundred years after this, in the reign of Henry II. it was rendered thus, and sent over by Pope Adrian, an Englishman:

“Ure fader in heaven rich,
Thy name be hailed eber lich
Thou bring us ty michell blisse;
Als hit in heavenly doe
That in yearthe been it also.” &c.

About one hundred years after, in the reign of Henry III. it run thus:—

“Fader thou art in heaven blisse,
Thine Helye name it wurt the blisse
Cumen and mot thy kingdom,
Thin holy will it be all don,
In heaven and in earth also,
So it shall be in full well Ic tro,” &c.

In the reign of Henry VI. It began thus:—

“Our fader that art in heavens, hallewid be thi name; the kingdom come to thee; be thee will don in earth, as in heaven.” &c.

In 1537, it began thus:

“O, our father which art in heaven! hallowed be thy name. Let thy kingdom come. Thy will be fulfilled, as well in earth as it is in heaven.—*Visitant.*”

The Ministers Wife.

Personal religion is certainly an essential qualification for a clergyman's wife; not only on account of the influence which her taste will have over his, but also in reference to his felicity. For if he marry an amiable and an intelligent woman, whose views of religion rise no higher than the attainment of the social virtues, she will be unable to hold communion with him in the more hallowed exercises of spiritual devotion; and in proportion to the ardour of his attachment, will be his fears lest an impassable gulf should separate them in the eternal world.

"The perpetual intercourse which the various members of a family have with each other—the number and the diversity of the duties which devolve upon them, render it necessary that the presiding spirit should be capable of maintaining a calmness and placidity of disposition, which cannot be easily ruffled. On this account, if he marry a woman of an irritable or an unyielding temper, he cannot reasonably calculate on much domestic happiness. And as his wife will occupy not only the post of observation, but the station of influence; as she will be called to move in the circles of refinement, as well as amongst the uncouth and the illiterate; as she will give a tone to public opinion and feeling, on many delicate and important questions of general interest and excitement; and will add to the respectability of her husband's official character, or imperceptibly lower it in the esteem of others;—she ought to blend no ordinary share of the meekness of wisdom, with the shrewdness of a keen penetration, and be capable of associating with her superiors without provoking their jealousy, and with her inferiors without exciting their envy; while, by her uniform consistency, she should put to silence the ignorance of the vain and foolish."—*Evan. Spectator.*

Calvinism in England.

I was not a little surprised to see an erroneous statement, of considerable importance, by a generally very accurate, and certainly very useful correspondent, *Pioneer*. The fact to which I allude is, the remark that "Calvinism became the general rule of faith in England, in the reign of Edward VI. As it was in the reign of this excellent prince, that the articles of the Church of England were formed, and adopted as the rule of faith by that church; and as in the subsequent revisions, they received no important alterations, at least, in those points which have been called the peculiar dogmas of Calvin; the inference from this statement is

an obvious one, that the Church of England, and of course, our own* is Calvinistic in her formularies and articles. I am aware that many *not* of our communion, as well as some few among ourselves, have often made this assertion. But, after repeated and careful examinations of the historical facts connected with this subject, I am fully convinced that the influence which Calvin exerted in the original draft of our articles, or over the minds of the venerable reformers of our mother church, was as small as his own little canton on the map of the world. If foreign influence were exerted, it can be shown to have proceeded rather from Germany than Switzerland.

The articles of Edward VI. were drawn up in the *summer* of 1551. In May of the next year, they were laid before the King and Council, and early in 1553, were ratified and published. At that time, Cranmer had been Archbishop of Canterbury nearly twenty years, and his venerable coadjutors in the work of reformation, Ridley, Hooper, and Latimer, had during most of that time, filled high places in the church, and been high in the confidence and counsels of their Archbishop. It is a fact unquestioned by any, that these men, and principally Cranmer himself, framed the articles. It may be worth our while to examine from what quarter foreign influence upon these men would most likely proceed. Twenty years before, Cranmer had been sent over to the continent, by Henry VIII. to collect the opinions of the Universities in relation to his marriage with Catharine of Arragon. On that occasion, he spent considerable time in Germany, where the reformation under Luther had been vigorously carried on, and was now, in a measure established.

Here he no doubt formed intimacies with many of the learned men who had been led on by Luther in that glorious work; and as he married a relation of one of their number, this, as well as his interest in the common weal of the whole church, caused him to keep up a communication with that country, after his return to England. That he did still keep his attention upon Germany, is evident from the fact, that he afterwards corresponded with Melancthon, the most distinguished of their divines, and that unavailing efforts were made by some of the English clergy, to induce him to come to England, and assist in the work to which they had devoted themselves. Now all the German divines, after the famous Diet of Augsburg, in 1530, taught a system of divinity which did not sanction one of the peculiar dogmas of the Genevan reformer. Many of them had written and published in vindication of their doctrines, and these, at least through Cranmer, must have been known to the distinguished men of England.

Let us see the situation in which Calvin was during these twenty years. In 1535, he published his institutes, not, however, the work now

* The Episcopal Church.

known by the name, but a sketch of it, what Beza calls *Operis longe maximi Rudimentum*, the rudiment of his far greater work. In that form, it passed through several editions, and exerted considerable influence, no doubt, in Switzerland and some part of France. But when we recollect the violence with which Calvin pursued all his own measures, and the harmony which for many years after the publication of his little manual, existed between him and the leading Lutherans, even to such an extent that he acted as mediator between them and some of the followers of Zuingli; and when, in addition to this, we recollect that his peculiar dogmas were afterwards the cause of a bitter dispute between him and these same Lutherans, we are irresistably led to the conclusion, that his early work did not contain those doctrines which were afterwards so offensive. If they had been found in that work, they would have produced, what they afterwards did upon the publication of his larger work, an entire separation between him and the Lutherans. The first account of any dispute in which Calvin was concerned, in reference to his dogmas, is that which arose between him and Jerome Balsec, in the *fall* of 1551, who opposed him when publicly preaching them. Is it not, then, highly probable, that his early production was free from them, and that afterwards imbibing them, he taught them in his public preaching? After his dispute with Balsec, he became somewhat notorious for these doctrines; and after the publication in 1558 of his institutes, very much enlarged, and in the form in which they have come down to us, a violent dispute arose out of them between him and the Lutherans, and caused their final separation in 1560. There is also further evidence that Calvin was not generally known for his peculiar doctrines till after 1551, in the fact that the council of Trent, held about that time, while it notices and condemns most of the doings and opinions of the reformers, takes no notice of either Calvin or his creed.

Here, then, is the sum of the matter:—The articles were drawn up in the *summer* of 1551. In the *fall* of 155, Calvin had his first dispute, and afterwards became distinguished for his creed. Here the imaginary influence which he exerted in England vanishes. What if he wrote letters to the Duke of Somerset, before he was known for his peculiar doctrines? This is what any man, distinguished for his activity and zeal in that great work, might with propriety have done; but surely it is no proof of influence exerted upon the clergy of the English Church. Whatever might have been their knowledge or estimation of Calvin, it is evident from the relation in which all the parties stood, that the framers of our articles were much more likely to be influenced by

the German divines than by him. But I think facts warrant the conclusion, that they were influenced by neither, since they drew their fund of knowledge, next to the bible, from a higher a more remote source, the store-house of the fathers.—Their biographies convince us, that they were intimately acquainted with all the writers of the first four centuries, whose works had come down to their age; and whatever of latitude, or of generality of terms, may be ascribed to the articles, we may justly conclude to be the effect of a desire to embrace the varying opinions of St. Chrysostom and St. Austin, to such an extent as to give no offence to the followers of either, and yet be consistent with truth, rather than to the prevalence of any more modern notions or dogmas. That there were many Calvinists after the return of the refugees, who had escaped to the continent on the accession of Mary to the throne, in 1554, and that this number was much increased in succeeding years, is an undoubted fact. But that they were never satisfied with what is called the Calvinism of the articles, is evident from their continued opposition to them, and from the celebrated Lambeth articles, drawn up by them in 1595, a document containing the very quintessence of supralapsarian Calvinism.—*Gospel Messenger.*

Longevity.

It is in Russia much more than in any other country, that instances of longevity are not only numerous, but also the most remarkable. In the report of the Holy Synod, published in 1827, we find that during the year 1825, and only among those of the inhabitants of the Empire who profess the Greek religion, 848 men reached upwards of an hundred years of age. Of this number 22 had passed their 112th year; four from 130 to 135. Out of 606,818 men who died in 1826, 2,785 were above 90; 1,432, 95; 818, 100 years of age. Among this last number 88 were more than 116; 24, 120; seven 125; and one had attained the age of 160.—*Jour. des Debats.*

Lorenzo Dow.

The Kingston U. C. Gazette says, "For several days past, the inhabitants of Kingston have been instructed by discourses from the Rev. Lorenzo Dow. At 5 o'clock on Sunday, not more than half the people assembled could get into the Chapel. He has preached every evening since, and frequently in the day time, to full audiences. He left Kingston this morning for Rochester, and carries with him, we believe, the good wishes of the people."

The Heart opposed to the Understanding.

Soon after the close of the last war, I became acquainted with the subject of the following narrative, whom I shall call Henry. He was the son of pious and exemplary parents. His excellent mother had, some years before, as all who knew her believed, exchanged a residence in this world of sin and sorrow, for one in heaven. His father was still living, a man of years, venerable for his gravity, his intelligence, and his steadfast firmness in his adherence to the doctrines of grace. While the parents of Henry were both living, (and God was pleased to spare both of them till all their children were grown to manhood,) the family, as I was informed, was so distinguished for good order, harmony, affection and intelligence, as to attract the observation, and excite the admiration of every pious acquaintance. During the minority of his children, the father had been unwearied in his efforts to *instruct* them in the knowledge of religious truth—to use a good old phrase, “*to indoctrinate them*”—not merely to teach them what is true in doctrine, in distinction from what is false, but to give them such an acquaintance with the arguments, drawn from scripture and reason, in support of the truth, that they would not be soon shaken in their belief of it. He aimed to have them believe the truth, and able to defend and prove it. In this he was greatly assisted by the preaching and other labours of his minister, who was one of the most able and distinguished divines of his time, and whose memory is still dear to his surviving hearers. These early instructions were associated in the mind of Henry, with all that was precious in the fondness of parental affection and tenderness, and with the sweet recollections of fraternal kindness, and all that was animating in a circle of pious friendship and intelligence. But Henry grew up without piety. He left his father’s house, while young, as an apprentice to a respectable mercantile business—fell into other hands, and, under the influence of other customs and practices than those under which he had passed his earlier and happier days. He acquired a relish for vain men and vain things, a roving, unsettled disposition, a desire to see the world. He went to sea. He saw the world. I shall never forget the description he gave me of the Sandwich Islands, which he had visited long before our missionaries landed there, and while the ancient idolatry was in high repute. His description of the manners and morals of those islands, especially of the female character, was peculiarly appalling, and such as can never be published in a Christian land. This he stated, not to plead the cause of missions, for in them he had no confidence, but to relate the wonders he had found in foreign countries. He had been a subordinate officer on board of a privateer, familiar with scenes of peril and of

death. As might be expected, he appeared hardened to a shocking degree. He seemed to glory in not being afraid of any thing, in any world, had become impatient of contradiction, passionate, headstrong, at times very profane and dissipated, and also very poor. But in the midst of all his wayward courses, he remembered the doctrinal instructions of his youth, and adhered to them with inflexible perseverance. He was always at the sanctuary when on shore: and his remarks on preaching were sensible, discriminating and just. He was zealous in opposition to religious error; would study the Bible intensely to find passages which should overthrow Arminian and other heresies, and gloried in being able to confute a wily adversary, and support the doctrines of free grace, especially the doctrine of regeneration by the Holy Spirit, and of election. He courted and loved the discriminating preaching and conversation of intelligent ministers and Christians.

Such was his state, when I was called to visit him on a sick bed. It was evident that he was fast sinking under a rapid consumption, of which his mother and several of her children had already died. He seemed perfectly convinced of his situation, and told me, with the most perfect indifference, without the smallest appearance of an emotion, that he must very soon leave the world, as other men do. I endeavoured to fix his attention on the prospects that lay before him, in reference to a future state; begged him to consider the account he must render to God, and the certainty that, unless he should repent and be converted, he must be a lost man, eternally; and pressed upon him the *importance* of preparing to meet his God. I soon called again. He admitted the importance of religion, "but," said he, "*I can do nothing.*" But does not God *require* you to do something? Does he not now command *all* men every where to repent? "I know that," he replied, but added, with an emphasis I can never forget, his eyes glaring with rage, "*it is perfectly inconsistent.*" He made a strong declaration of his belief that repentance is God's work, and that it is totally absurd to require a man to do God's work; and more to the same purpose. I told him I was astonished; reminded him of his former views of the propriety of all that God had taught and required, and that he had often declared that it was reasonable for God to require repentance, seeing man's inability is wholly of a moral nature, and consists in *nothing* but a love of sin; but all to no purpose, his heart rose against God as an unreasonable and hard master. I seized the opportunity to set before him the plain distinction between the exercises of the understanding and the heart, that when he set his reason at work on the character of God as a holy Sovereign, working all things after the council of his own will; and as a Lawgiver, requiring of all rational creatures, the entire obedience of their hearts and lives; and as a mor-

al governor and judge, rendering to every man according as his works shall be; his character appeared right and just, and that neither his understanding, nor that of any other being, could find any grounds of objection against it. But when his *heart* came to exhibit its feelings and exercises, it rose in violent opposition to what his reason had approved and defended. You see now in your own case, said I, how soon the workings of a carnal mind or heart, which is enmity against God, will demolish the fairest fabric of orthodox speculation. This view of the opposition of the heart against the decisions of his understanding, seemed to him new. He dwelt upon it till he declared he was much distressed with a discovery of his deep corruption of heart. He became afraid to die. He stretched forth his soul in search of a hope. After a few days, he informed me that he felt calm; and, on inquiry, *why* he felt so? he expressed a hope that he loved God. He was asked what he loved him *for*? To this he replied, "because he has pardoned my sins." But, said I, have you not been for years opposing a *selfish* religion? and what is your hope of your love to God but selfish? Is there nothing in God, nothing in what he has done, which renders him worthy of love, except this, that he has pardoned *your* sins, if that be the fact? He said but little, but was evidently much disappointed and somewhat displeased. When I called again, he said, with a sweet smile, "I thank you for destroying my groundless hope, when you was here last; and if I am now deceived, do be plain, do not be afraid of hurting my feelings. I cannot bear to die deceived." He then related his views of God, and of the plan of salvation by the atonement of Christ, and said, "it seemed infinitely too low to talk of submission, and of God's being just and right; that he appeared so universally *good*, and *wise*, and *benevolent*, that he was justly worthy of *all* praise and all glory." Soon after this Henry died, leaving to his friends a feeble hope that he died a Christian; *feeble*, because they could not tell what might be the effect of a recovery to health, and a new exposure to his former temptations.—[*Am. Pastor's Jour.*

A heedless Youth.

In the summer of 1811, on the evening of my arrival at home, after an absence of a few days, I was suddenly called to the bed side of a sick youth, whose parents were members of my charge. He had been recently brought home, severely ill. The rapid advances of disease having left him no hope of life, and the gloom of a hopeless eternity opening full upon his conscience, he had lain for several days in great anguish of mind. I found

him in an agony of terror, deepening every moment, with death in immediate view. No time was to be lost, the offer of a long-neglected Saviour was presented. He listened with eagerness, but exhausted nature was no longer capable of any act of reflection or resolution. As I waited with anxiety for some signs of a favourable change, he broke out in an accent, and with an expression of despair never to be forgotten, "O, I am going—I am going—to—hell!" This cry was followed by a delirium! which locked up the faculties of the soul for the few remaining hours of life. The same night witnessed his departure to a world of unchanging destinies.

That young man was of the class which, by its numbers, and its inaccessible shyness of pastoral instruction, contributes more than any other to the large measure of discouragement allotted to the ministry. He was not notoriously vicious, but to a certain degree intemperate, dissipated and thoughtless. Quite careless of the great concern, he had probably never allowed conscience to own his need of a Saviour, till the tremendous hour arrived which forced the conviction (apparently too late) upon him! Reader, have you an interest in the atonement of the Lord Jesus Christ? If not, let a voice from the grave of a heedless youth prevail on you to seek it "to-day."—*Am. Pastor's Jour.*

"Crucified unto the World."

The meaning of Paul when he said, "I am crucified unto the world and the world is crucified unto me," is but imperfectly understood by many. To manifest the same deadness to the world, that entire indifference to its rules and maxims, and submit to the menial offices and self-denial which continually characterized Paul, would, no doubt, at the present day, render a man unpopular, even in christian circles. This may appear as a bold assertion, but it is verified by fact. Whenever we see an individual approximating nearer this, although he may be respected secretly, he is immediately discountenanced and opposed openly, except it may be by a few who know better how to appreciate his motives, and are themselves more willing to practise self-denial.

When we look over the glorious catalogue of martyrs, and consider the honor which is at present attached to their names, we are extremely apt to forget their ignominy at the time they suffered. We do not reflect that they were unsupported by public sentiment which sustains the widow upon the funeral pile with her deceased husband—the devotee, crushed under the car of his idol—the soldier, trained to an honorable

species of murder, in facing death with enthusiasm on the battle field—or the duelist, when, for the sake of *honor*, he sacrifices his life at the hand of his fellow. We are apt to lose sight of this circumstance; and, in our admiration, fancy that we ourselves would undergo martyrdom for the same truths which we profess to love. But we should recollect that the martyr of Jesus has no countenance from the multitude. Public sentiment is arrayed against him. He is an object of abhorrence and an offence, and suffers under greater obloquy than one of our criminals at his public execution.—Nothing but the strongest and most deeply-rooted faith could sustain him. If we are inclined to believe that we would lay down our lives, if necessary, in the cause of truth, we should do well to inquire whether we could endure this; and, if our conclusion is in the affirmative, whether we can take up the first cross which is now presented. And no one should deceive himself with the belief, that he will not be called to severe trial. The Lord is doubtless about to make greater demands upon the faith of his children than he has heretofore. “Judgment will begin at the house of God.” He that is unwilling to perform the first duty made known to him, if it is a little unpopular, may be assured that he would not do any thing for Christ’s sake, except it fall in with the broad current of public sentiment. Is such a disposition a right one? The Saviour says, “he that is ashamed of me and my words before men, of him will I also be ashamed before my Father and his holy angels.”—*A. M. Christian Herald*.

Blumenbach.

Blumenbach is one of the most distinguished professors of Germany, and has done as much as any one living, to extend the reputation of the Gottingen university. He maintains that reputation in physiology in Germany, which Cuvier has in France, and has been more instrumental than any other man, in exciting an interest in these studies. He had in fact given such an impulse to them, that he may be considered the creator of this science in this country. In consequence of the enthusiasm he has produced, many of his pupils devote their lives to these pursuits, and are now holding very honourable places in other universities. His lectures on natural history, osteology, physiology, comparative anatomy, &c. have always attracted young men from the remotest parts of Germany. His room is always filled, as he has long been the most popular of all the professors.* His works are made the text books at many of

* Blumenbach illustrates all his theories by anecdotes. With these

the universities, and have been perused more than those of any other man in his department. He is now as enthusiastic as at any previous period of his life, and exhibits a boundless curiosity respecting new discoveries. Blumenbach has been principally instrumental in collecting the cabinet of natural history belonging to this institution; besides which, he has a private one, consisting of the skulls of most nations and tribes of the world, which presents to the eye almost every line of variety, from the retreating forehead of mere animalism, to the almost perpendicular one of genius. His works on this subject, *collectio craniorum divers gent*, have given him a reputation throughout Europe; where very few names are as well known. In conversation he is most interesting, not only from his great learning, but from the youthful ardour with which he enters into every subject; and as the amiableness of his character is commensurate with his attainments, you feel a respect for his heart, which is not surpassed by your admiration of his talents. In the evening his house is always open to his pupils, who are expected to visit him at pleasure, and they are welcomed by his family as well as by himself, with so much cordiality, that they are often induced to avail themselves of this opportunity of enjoying his society.—*Dwight*.

The Seven Sleeping Christians.

AN EASTERN TALE.

In a volume of sermons, by Bishop Heber, just published, he introduces one of the discourses with this story, for the purpose of calling attention to the great concerns of eternity and of practical religion. His text is, 2 Cor. iv. 18, "We look not at the things which are seen, but at the things which are not seen."

"There is an ancient fable told by the Greek and Roman churches—which, fable as it is, may for its beauty and singularity, well deserve to be remembered—that in one of the earliest persecutions to which the Christian world was exposed, seven Christian youths sought concealment in a lonely cave, and there, by God's appointment, fell into a deep and

he keeps his pupils in a continual roar, making his theories and his facts humorously indelible by the power of association. So great is his popularity throughout Germany, that several deputations have arrived here from several other universities, to congratulate him; bearing with them plate and other presents, among which are several medals, which have been struck off in his praise.

death like slumber. They slept, the legend runs, two hundred years, till the greater part of mankind had received the faith of the Gospel, and that church, which they had left a poor and afflicted orphan, had 'kings for her nursing fathers, and queens for her nursing mothers.' They then at length awoke, and entering into their native Ephesus, so altered now that its streets were altogether unknown to them, they cautiously inquired if there were any Christians in that city? 'Christians!' was the answer, 'we are all Christians here!' and they heard with thankful joy, the change which, since they left the world, had taken place in the opinions of its inhabitants. On one side, they were shown a stately fabric adorned with a gilded cross, and dedicated, as they were told, to the worship of their crucified Master; on another, schools for the public exposition of those Gospels, of which, so short a time before, the bare profession was proscribed and deadly. But no fear was now to be entertained of those miseries which had encircled the cradle of Christianity; no danger now of the rack, the lions, or the sword, the emperor and his prefects held the same faith with themselves, and all the wealth of the east, and all the valor and authority of the western world, were exerted to protect and endow the professors and the teachers of their religion.

"But joyful as these tidings must at first have been, their further inquiries are said to have met with answers which very deeply surprised and pained them. They learned that the greater part of those, who called themselves by the name of Christ, were strangely regardless of the blessings which Christ had bestowed, and of the obligations which he had laid on his followers. They found that as the world had become Christian, Christianity itself had become worldly; and, wearied and sorrowful, they besought of God to lay them down asleep again, crying out to those who followed them, You have shown us many heathens who have given up their old idolatry, without gaining any thing better in its room, many who are of no religion at all; and many with whom the religion of Christ is no more than a cloak of licentiousness; but, where, where are the Christians? And thus they returned to their cave; and there God had compassion on them, releasing them once for all, from that world for whose reproof their days had been lengthened, and removing their souls to the society of their ancient friends and pastors, the martyrs and saints of an earlier and a better generation."

Syria.

Hints respecting the political state of the countries near Mount Lebanon.

The following hints appeared in the last Missionary Herald, and were

written by the Rev. Eli Smith, now at Malta, who spent more than a year at Beyroot with Messrs. Bird and Goodell, by whom the hints were approved. The two latter resided in Syria, it will be recollected, nearly five years. We recommend an attentive perusal to the readers of the *Intelligencer*.

There are various ways, in which Providence can open this interesting land to the power of the Gospel. It is not ours to predict what will take place, but rather to send forth preachers of righteousness, wherever they can get room to labour, and to sustain them there, till they are compelled to leave. The scriptural directions are plain on this point.

A glance at the circumstances, which have inclined the civil rulers to oppose, in any measure, the Syrian mission, will give us some interesting data upon which to found our anticipations respecting its future prospects. The Moslem authorities being professedly and actually indifferent to the jealousies, controversies, and proselytism of their Christian subjects, except as instigated by the latter themselves to interfere: this opposition must have had its origin in those sects, which are inimical to the mission, and accordingly it has in fact been violent, in proportion as they have been in authority.

The Pashalic of Acre, in which the Beyroot missionaries have resided, is divided into two parts; one immediately under the government of the Pasha, and the other governed by him only through the medium of a partly hereditary, and partly elective prince.

In the former, it seems to be a well understood rule, that the clerks of government shall be Christians, and that this is the highest office they can hold. In it are situated Beyroot, Tyre, Sidon, and Acre; in all which places this office is occupied, at the present time, almost exclusively by Greek Catholics. This sect possesses all the vigor of youth, is united, embraces men of more information than most other Christians in the country, has a proselyting spirit, and, in consequence of its connexion with the papal see, is vitally opposed to protestantism. Hence, it is sensitive to detect the tendency of missions, disposed vigorously to oppose them, and having easy access to the ears of government, through its clerks, officers of considerable rank and influence, is able to employ, to the disadvantage of the missionaries, all those intrigues, which are so well understood, and so artfully practised, in the Ottoman empire. Accordingly, it is a fact, that all the obstacles thrown in the way of the mission by the local authorities of Beyroot, may be traced, either directly or indirectly, to a Greek Catholic clerk, in the court of the governor; and when, in a certain case, an appeal was made to the Pasha, the clerks of the same sect in his court were found ready and able to influence him, so as to prevent justice from being done.

The other part of the Pashalic is that included within the territories of the prince of Mount Lebanon, who at present is the emeer Besheer. His family were originally Moslems of noble extraction, from the interior of Arabia. They have enjoyed their present dignity, since 1110 of the Hegira, when the celebrated house of Maan becoming extinct, the emeer Hydra, of the house of Shehab, (for that is their family name,) ascended to the throne of the mountains. A Moslem was selected, because it was thought, as is supposed, that he would be a more impartial ruler of a country inhabited by such people as the Druses and Maronites, than if he belonged to one of the parties; and the result has been favourable to the Turkish authorities, for, in consequence of mutual jealousies between the two sects, promoted by him in order to maintain his own supremacy, the once formidable mountain power has become so weak, as to be easily managed by the neighbouring Pashas.

The most ancient of the present inhabitants of Mount Lebanon, are the Druses. Until lately, all the emeers, except those of the reigning family, and all the old hereditary shekhs, except one Maronite family in Kesroan, were of this sect. The mountain, from Beyroot southward, is named from them *gebel el Druze*, and the predominating influence was altogether in their hands. During the reign of the present prince, this influence became centered in the noted shekh Besheer, a Druze of one of the most ancient families, a man of talents, of immense wealth, and beloved by his party. So great was his influence, that notwithstanding the distinguished talents of the emeer Besheer, he had a deciding voice in most government matters. In this situation the emeer Besheer, in order, as is believed, to create a counter-balancing party in his own favor, by attaching the Maronites more firmly to his cause, secretly professed their religion. At last, the jealousies between these two distinguished personages broke out into open hostilities; and a general battle was fought, in which, notwithstanding the superior number of the shekh Besheer's partisans, he was defeated. He fell into the hands of the Pasha of Acre, by whom he was at last very unwisely executed. Two of his sons, however, are still retained by him in honorable imprisonment. So much of his property as was found by the emeer Besheer, was in general confiscated; but popular report says, there are still in Damascus immense treasures belonging to his family. Now the victor, either out of gratitude, or to strengthen his party, by attaching the Maronites more cordially to him, while gratifying his revenge in oppressing his conquered enemies the Druses, professed more openly his new religion; and through his influence, all his extensive family, except those on Antilibanus, and one or two others, whom this, their kind hearted cousin, has deprived of their eyes and tongues, together with the great-

er part of another ancient family of emeers, have followed his example. Thus is the fact accounted for, that Maronite influence is predominant in Lebanon, and that their wealthy, violent, and persecuting patriarch, their nominal and real head, can easily carry his point, in the court of the emeer, when he wishes to oppress a few missionaries and their followers.

Insanity and Society in France.

Dr. Esquirol, the first authority in France upon the subject of insanity, states, that in no country is it so frequent as in England, which he attributes to irregular habits in life; the excesses attending an advanced state of civilization; marriages contracted solely from motives of interest or ambition; anxieties attending speculations; the idleness of riches; and the abuse of spirituous liquors. The changes in manners in France within the last thirty years, he says, have been more productive of insanity than all the political turmoils. He remarks

“Religion no longer intervenes, but as a mere form, in the most solemn transactions of life: she is no longer a source of consolation and hope to the unfortunate, her principles have ceased to direct the understanding in the narrow and difficult path of life; every source of kindly feeling has been dried up by cold egotism; the domestic affections, respect, love, authority, and the consequent mutual dependence on each other, have lost their influence; every one lives entirely for self. Marriage is only regarded in the light of a formal unimportant ceremony; education has become vitiated; cultivating the mind but neglecting the heart. In the habits of life of the women in France, their almost exclusive devotion to the study of the arts of pleasing, their immoderate taste for novel-reading, for dress, and frivolities of every description, are added to the above causes, there will be no longer reason to wonder at the perverted state of our morals, both in public and private life; nor shall we have any right to complain if nervous diseases, and especially insanity, are rapidly increasing; or indubitably true as it is, that whatever appertains to man’s moral good, has the most intimate connexion with his corporeal well being, and the preservation of his health. It is therefore of the greatest importance to avoid matrimonial unions between individuals born of insane parents; to adopt a system of education more religious in its character, children must be better trained to bear opposition to their caprices; their moral and intellectual feelings should not be excited and over exerted by the too early application of their

faculties to study; errors of diet must be strictly avoided; and their passions should be controlled and judiciously directed.”

Ruins of Babylon.

Mr. Buckingham who is now delivering a course of lectures in London, and who has himself personally visited the site of Babylon, thus describes the ruins of that vast city of antiquity:

“Very few antiquities are now discernable, two towns, Ctesiphon and Seleuca, having been built with bricks taken from the ruins of Babylon. The country all around is perfectly flat and smooth, while the space within the walls, presents in every part an undulating and uneven surface, caused by the immense quantity of ruins; an appearance unequivocally indicating the vast extent of the ancient city. Amid the general desolation, a part of the celebrated tower of Babel, or temple of Belus, is still visible. This wonderful edifice, it will be recollected, is described by Herodotus, Clio, cap. 181, to have been constructed in the following manner: Its base was an extensive stone structure, perfectly square, about 800 feet in extent on every side, and 100 feet in height, on this square base was erected another similar though smaller square building, of about 600 feet in length, and 100 or upwards in height, and so on, each successive square diminishing in size up to the top. Four of these stages (if we may so term them) still remain, and the ascent is extremely easy on account of the immense quantities of rubbish which has accumulated from the fall of the upper portions. In Alexander’s time, this condition of the ruins caused him, after many efforts, to abandon the design of restoring the temple of Belus, and it is calculated by Arrian, that it would have employed ten thousand men for a year to remove the rubbish, before the first attempt at rebuilding could be made. There is so much facility of ascent in consequence, that Mr B. was enabled to mount to the top on horseback. The view he found extremely beautiful, and comprehending a large extent of country. The castellated palace of Semiramis, and the hanging gardens still present traces of their former grandeur.—The general ruins are covered with a thick crust, which may be broken, and, in many instances, the apartments beneath may still be discerned.

European Views.

On looking over some numbers of the *Evangelische Kirchenzeitung*, edited by Professor Hengstenberg, at Berlin, we found several observa-

tions which may be quite unexpected to some of our readers. On the subject of the population of America, and the number of clergymen in the United States, the editor furnishes some extracts from reports of Presbyterian Missionaries in the Western States and Territories, and remarks: "These deplorable estimates ought always to be taken into account, when one compares the ecclesiastical condition of North America with our's. In modern times, some go entirely too far in their admiration of the North American *separation* of Church and State, which has chiefly originated in the indifferentism and materialistic principles of the eighteenth century!" Another number of the same journal treats on the defects of the ecclesiastical arrangements of Hamburg. That city is said to contain at present one hundred thousand souls, exclusive of the inhabitants of the suburbs; ninety thousand of these are *Lutherans*, and have twenty-one preachers. All the ministers do not attend to parochial duties—fourteen being the number of those who perform all the pastoral duties, besides public preaching. A calculation is made, showing the deficiency of clerical supplies in Hamburg. The writer in the *Kirchenzeitung* states, that each active pastor has the care of about six thousand and five hundred parishioners; when it is acknowledged by all, that each pastor ought not to have the charge of more than one thousand. We find, also, an article on the *American Tract Society*. After stating the amount of receipts, expenditures, and publications, &c. the writer expresses the wish, that as much care might be bestowed on the selection of the tracts, as the responsibility incurred by such vast means, necessarily requires.

A reward offered.

A reward of five dollars is offered by a gentleman in Newburgh, through the columns of the Newburgh Gazette, to the lady who will wear the smallest hat in church for the next six months. The object is laudable.

A good example.

The Winchester Herald, of the 30th June, says—"It was observed that no scarfs were given at the funeral of the late Gov. Jay. We have since understood, that Mr. Jay in his will, expressly desired that no scarfs or rings might be given on the occasion, but in lieu thereof, bequeathed two hundred dollars to such poor and deserving widows and orphans in the town of Bedford, as his children might select."

First Protestant Mission in India.

The first Protestant mission in India, was founded by Bartholomew Ziegenbalg;* a man of erudition and piety, educated at the University of Halle, in Germany. He was ordained by the learned Burmanns, Bishop of Zealand, in his twenty third year, and sailed for India in 1705. In the second year of his ministry he founded a Christian Church among the Hindoos, which has been extending its limits to the present time. In 1714 he returned to Europe for a short time, and on that occasion was honoured with an audience by his majesty George the first, who took much interest in the success of the mission. He was also patronized by "the society for promoting Christian knowledge," which was superintended by men of distinguished learning and piety. The king and the society encouraged the oriental missionary to proceed in his translation of the Scriptures into the *Tamul* tongue, which they designated "the grand work." This was indeed THE GRAND WORK; for wherever the Scriptures are translated into the vernacular tongue, and open and common to all, inviting inquiry and causing discussion they cannot remain "a dead letter." When the Scriptures speak to a heathen in his own tongue, his conscience responds, "This is the word of God." How little is the importance of a version of the Bible in a new language understood by some! The man who produces a translation of the Bible into a new language (like Wickliffe and Luther, and Carey,) is a greater benefactor to mankind than the prince who founds an empire. For the "incorruptible seed of the word of God" can never die. After ages have revolved, it is still producing new accessions to truth and human happiness.

In the year 1719, Ziegenbalg finished the Bible in the Talmul tongue, having devoted *fourteen* years to the work. The peculiar interest taken by the king in this primary endeavor to evangelize the Hindoos, will appear from the letters, addressed to the missionaries by his majesty.

"GEORGE, by the grace of God, king of Great Britain, France and Ireland, defender of the faith, &c. to the reverend and learned Bartholomew Ziegenbalgius, and John Ernest, Grundlerus, missionaries at Tranquebar, in the East Indies.

"*Reverend and beloved*,—Your letters dated the 20th of January of the present year, were most welcome to us, not only because the work undertaken by you, of converting the heathen to the Christian faith,

* Our readers will recollect that Ziegenbalg was a Lutheran, and that it was Lutheran preaching, by which the religion of Jesus was introduced among the benighted of the East.—*Editor of Ev. Intelligencer.*

doth, by the grace of God, prosper, but also because that, in this our kingdom, such a laudable zeal for the promotion of the gospel prevails.

“We pray you may be endued with health and strength of body, that you may long continue to fulfil your ministry with good success; of which, as we shall be rejoiced to hear, so you will always find us ready to succour you in whatever may tend to promote your work, and to excite your zeal. We assure you of the continuance of our royal favour.

“GEORGE R.

“Given at our palace of Hampton Court, the 23rd of August, A. D. 1717, in the 4th year of our reign.”

The king continued to cherish with much solicitude, the interest of the mission, after the death of Ziegenbalgus; and in ten years from the date of the foregoing letter, a second was addressed to the members of the mission, by his majesty.

“*Reverend and beloved*,—From your letters, dated Tranquebar, the 12th of September, 1725, which some time since came to hand, we received much pleasure; since by them we are informed, not only of your zealous exertions in the prosecution of the work committed to you, but also of the happy success which hath hitherto attended it, and which hath been graciously given of God.

“We return you thanks for these accounts, and it will be acceptable to us, if you continue to communicate whatever shall occur in the progress of missions.

“In the mean time, we pray you may enjoy strength of body and mind for the long continuance of your labours in this good work, to the glory of God, and the promotion of Christianity among the Heathen; *that its perpetuity may not fail in generations to come.*”

“Given at our palace at St. James’, the 23d of February, 1727, in the 13th year of our reign.”

But these royal epistles are not the only evangelical documents, of high authority in the hands of the Hindoos. They are in possession of letters written by the Arch bishop of Canterbury, of the same reign;† who supported the interests of the mission with unexampled liberality, affection and zeal. These letters, which are many in number, are all written in the Latin language. The following is a translation of his grace’s first letter; which appears to have been written by him as president of the “Society for promoting Christian knowledge.”

“To Bartholomew Ziegenbalgus, and John Ernest Grundlerus, preachers of the Christian faith, on the coast of Coromandel.

* Niccampius. *Hist. Miss.*

† Archbishop Wake.

“As often as I behold your letters, reverend brethren, addressed to the venerable society, instituted for the promotion of the gospel, whose chief honour and ornament ye are; and as often as I contemplate the light of the gospel, either now first rising on the Indian nations, or after the intermission of some ages again revived, and as it were restored to its inheritance, I am constrained to magnify that singular goodness of God in visiting nations so remote; and to account you, my brethren, highly honoured, whose ministry it hath pleased him to employ in this pious work, to the glory of his name, and the salvation of so many million of souls.

“Let others indulge in a ministry, if not idle, certainly less laborious, among Christians at home. Let them enjoy in the bosom of the Church, titles and honours obtained without labour and without danger. Your praise it will be (a praise of endless duration on earth, and followed by a just recompense in heaven,) to have laboured in the vineyard which yourselves have planted, to have declared the name of Christ, where it was not known before, and through much peril and difficulty, to have converted to the faith, those, among whom ye afterwards fulfilled your ministry. Your province therefore, brethren, your office, I place before all dignities in the Church. Let others be pontiffs, patriarchs or popes; let them glitter in purple, in scarlet, or in gold; let them seek the admiration of the wondering multitude, and receive obeisance on the bended knee. Ye have acquired a better name than they, and a more sacred fame. And when that day shall arrive when the chief Shepherd shall give to every man *according to his work*, a greater reward shall be adjudged to you.—Admitted into the glorious society of the prophets, evangelists and apostles, ye, with them shall shine, like the sun among the lesser stars, in the kingdom of your Father, forever.

“Since so great honor is now given unto you by all competent judges on earth, and since so great a reward is laid up for you in heaven; go forth with alacrity to that work, to which the Holy Ghost hath called you. God hath already given to you an illustrious pledge of his favour, an increase not to be expected without the aid of his grace. Ye have begun happily, proceed with spirit. He, who hath carried you safely through the dangers of the seas to such a remote country, and who hath given you favor in the eyes of those whose countenance ye most desired, he who hath so liberally and unexpectedly ministered unto your wants, and who doth now daily add members to your church; he will continue to prosper your endeavors, and will subdue unto himself, by your means, *the whole continent of oriental India*.

“O happy men! who, standing before the tribunal of Christ, shall exhibit so many nations converted to his faith by your preaching; happy

men! to whom it shall be given to say before the assembly of the whole human race, "Behold us, "Behold us, O Lord, and the children whom thou hast given us;" happy men! who being justified by the Saviour, shall receive in that day the reward of your labours, and also shall hear that glorious encomium: "Well done, good and faithful servants, enter ye into the joy of your Lord."

"May Almighty God graciously favor you and your labours in all things. May he send to your aid fellow-laborers, such and as many as ye wish. May he increase the bounds of your churches. May he open the hearts of those to whom ye preach the gospel of Christ, that hearing you, they may receive life giving faith. May he protect you and yours from all evils and dangers. And when ye arrive (may it be late) at the end of your course, may the same God who hath called you to this work of the gospel, and hath preserved you in it, grant to you the reward of your labour, an incorruptible crown of glory.

"These are the fervent wishes and prayers of, brethren, your most faithful fellow servant in Christ.

"GULIELMUS CANT.

"From our palace at Lambeth, January 7, A. D. 1719.

Providence hath been pleased to grant the prayer of the king, "that the work might not fail in generations to come," and the prophecy of his Archbishop is likely to be fulfilled, that it should extend "over the whole continent of oriental India." After the first missionary, Ziegenbalg, had finished his course, he was followed by other learned and zealous men, upwards of fifty in number in the period of a hundred years, among whom were Schultz, Jænicke, Gericke, and Swartz, whose ministry has been continued in succession in different provinces, unto this time.

Gospel Messenger.

Fire and smoke.

A wet silk handkerchief, tied without folding over the face, is, it is said, a complete security against suffocation from smoke; it permits free breathing, and at the same time excludes the smoke from the lungs. It has been effectually tried.

Paper made of straw is now manufactured in quantities by Mr. Shryock, of Chambersburgh, Pa. It is said to be a very superior article for newspaper wrappers.—Dampness adds to its strength.

THE EVANGELICAL LUTHERAN INTELLIGENCER.

*Hier stehe ich, ich kann nicht anders;
Gott helfe mir! Amen!—LUTHER.*

VOL. IV.]

NOVEMBER, 1829.

[No. 9.

Minutes Of the Evangelical Lutheran Synod of Maryland and Virginia.

According to adjournment, the Evangelical Lutheran Synod of Maryland and Virginia, convened at Williamsport, Washington county, Md. on Saturday the 17th of October, 1829, when brother Hoshour preached at 10 o'clock, A. M. from Jer. 6. 16. and again at 2 o'clock, a preparatory sermon from Job 21. 15, and brother Krauth at candlelight, from Isaiah 1. 17; first clause.

On Sunday morning, the 18th instant, the brethren repaired to the parsonage, and thence into the Lutheran church recently erected, where the Rev. B. Kurtz, President of the Synod, preached the synodical discourse to a very crowded audience, from 2 Cor. 2. 15, 16. Immediately after this the Lord's Supper was administered, first to the clergymen and delegates, and then to the members of that congregation, to which, also, the members of other churches were invited. A gracious influence was visible upon the audience, and especially the communicants. The Rev. Dr. Kurtz concluded the services of the morning with an appropriate address in the German language. At 3 o'clock P. M. the Rev. D. F. Schaeffer, Secretary, preached from 1 Cor. 1. 10, and at candlelight, the Rev. J. G. Morris, from Heb. 12. 29. On Sunday morning the Rev. M. Wachter also preached in the Methodist church, from Daniel 9, 24, and brother Bager at 3 o'clock P. M. from Psalms 110, 4, in the same house.

Agreeably to notice given by the President, the clergymen and their delegates assembled at the Lutheran church, at 8 o'clock, A. M. on the 19th instant, when the synod was constituted by singing a hymn, and

offering up a prayer to the Almighty disposer of all events, by the President. After this the names of the brethren belonging to this synod, were read by the Secretary, and the following brethren only were present with their deputies, viz:

PLACES OF RESIDENCE.

Rev. DR. D. KURTZ,	:	:	:	:	:	Baltimore, Md.
" D. F. SCHAEFFER,	:	:	:	:	:	Frederick city,
" A. RECK,	:	:	:	:	:	Middletown,
" B. KURTZ,	:	:	:	:	:	Hagerstown,
" J. WINTER,	:	:	:	:	:	Williamsport,
" M. WACHTER,	:	:	:	:	:	Frederick city,
" J. N. HOFFMAN,	:	:	:	:	:	Taneytown,
" S. HOSHOUR,	:	:	:	:	:	Litersburg,
" J. G. MORRIS,	:	:	:	:	:	Baltimore,
" J. ALBERT,	:	:	:	:	:	Manchester,
" H. BAGER,	:	:	:	:	:	Boonsboro'
" H. HAVERSTICK,	:	:	:	:	:	Cumberland,
" C. F. SCHAEFFER,	:	:	:	:	:	Frederick city,
" J. MEDTART,	:	:	:	:	:	Martinsburg, Va
" L. EICHELBERGER,	:	:	:	:	:	Winchester,

The following brethren were absent, viz: J. Herbst, sen. F. Hass, M. Sackman, N. Schmucker, M. Myerheffer, N. B. Little, D. Eyster, J. P. Cline, and J. Kehler, and among these, brothers Hass and Kehler wrote to Synod excusing their absence.

Lay Delegates were present.

J. M'DONALD,	:	:	:	:	:	Frederick city,
D. ROUZAN,	:	:	:	:	:	Middletown,
J. ALBERT,	:	:	:	:	:	Hagerstown.
J. BAKER,	:	:	:	:	:	Williamsport,
F. EICHELBERGER,	:	:	:	:	:	Creagerstown,
L. MOTTER,	:	:	:	:	:	Emmitsburg,
F. ZIEGLER,	:	:	:	:	:	Smithsburg,
D. MARTIN,	:	:	:	:	:	Baltimore,
J. GRESS,	:	:	:	:	:	Manchester,

Agreeably to the constitution, the late officers were not eligible to the same offices they held, and therefore the synod elected for the ensuing year, viz:

Rev. Dr. KURTZ,	-	-	-	-	President.
" A. RECK,	-	-	-	-	Secretary.
" D. F. SCHAEFFER,	-	-	-	-	Treasurer.

Resolved, That the synod deeply regrets the absence of the brethren in Virginia, and their not writing to the Synod agreeably to the constitution.

Upon this the Rev. C. P. Krauth, from Philadelphia, a member of the East Pennsylvania Synod, was introduced, and cordially received as an advisory member; likewise the Rev. Mr. Jacobs from the West Pennsylvania synod.

Then all persons having papers for business with this synod, were called on to come forward, upon which the following documents were handed in, viz:

No 1. A report from the editor of the *Evangelical Lutheran Intelligencer*, and

No. 2. Letters from New Philadelphia, Ohio, and the German settlement, Preston county, Va.

On motion by Mr. L. Motter, the minutes of the last session of our synod were read.

Enquiry was now made, whether the brethren appointed delegates to the West Pennsylvania synod, had discharged their duty, it appeared that they did not attend on account of debility and overwhelming ministerial labor, which was much regretted by the synod.

On enquiry moreover, whether any special conferences had been held during the last year, within the limits of our synod, it was stated that the brethren of Virginia had held a conference at Woodstock, Shenandoah county, with the view of taking preparatory steps to form themselves into a distinct synod.

On motion No. 1, A letter from the German settlement, Preston county, Va. by brother Hass, was read, in which he apologised for his absence, and prayed in behalf of his people, that the minutes of the synod might be sent to them, printed as in former years.

On motion, resolved, that brother Hass be sustained in his excuse for absence, and that he be requested to read the minutes of this synod out of the *Intelligencer*, in order to satisfy the wishes of his members.

On motion, resolved, that a committee be appointed to examine into the treasurers account. Whereupon brothers Winter and Wachter, with Mr. J. M'Donald, were appointed.

No. 2 A letter from New Philadelphia, Ohio, was read before the synod; in which they complained of their destitute condition, and prayed earnestly for a minister, who would be able to preach in both the German and English languages.

On motion, resolved, that this synod heartily sympathises with this destitute people; and that the Secretary answer their letter, informing them that if they can procure a minister, that he shall be authorised to go on to them.

On motion, resolved, that the report of our editor be read, and the report be laid on the table

The parochial reports were now called for, which were as follows.

PAROCHIAL REPORTS.

	Bap- tised	Confir- med	Commu- nicants	Deaths	Sunday schools
Rev. Dr. Kurtz, 1828,	66	30	212	28	1
“ Dr. do. 1829,	51	19	245	41	1
“ D. F. Schaeffer do	219	73	543	47	2
“ A. Reck do	109	115	430	32	1
“ B. Kurtz do	65	54	447	28	2
“ J. Winter do	61	31	330	17	1
“ M. Wachter do	92	20	411	35	4
“ J. N. Hoffman do	80	16	440	16	2
“ S. Hoshour do	70	11	287	21	2
“ J. G. Morris do	24	8	58	11	1
“ J. Albert do	93	95	517	32	1
“ J. Kehler do	60	00	60	9	1
“ F. Haas do	32	00	96	3	2

The Synod adjourned until 3 o'clock, P. M.—prayer by brother Hoffman. At 11 o'clock A. M. brother C. F. Schaeffer preached from John 13. 25.

Monday 3 o'clock P. M. prayer by brother Albert. Brother J. Reck from the Evangelical Lutheran synod of North Carolina, was introduced and received as an advisory member.

Brother Morris handed to the President 20 copies of the minutes of the East Pennsylvania synod, which were thankfully received, and distributed among the brethren.

The committee appointed to examine the accounts of the treasurer, reported that they found the accounts correct, with a balance of \$557 74 $\frac{3}{4}$ due the synod by the treasurer.

Brother F. Ruthrauff from the East Pennsylvania synod, was introduced and received as an advisory member.

On motion, by brother Morris, supported by brother Krauth, Resolved that there be annually, a missionary education sermon preached during our synodical session—accordingly the President appointed brother Morris to attend to this subject at our next synod.

One of our deputies having made enquiry, whether the appendix to our formula for government and discipline, were equally binding on our members, with the formula itself, the synod unanimously answered in the affirmative that it was.

The synod adjourned until Tuesday, 8 o'clock, A. M. Prayer by brother Winter.

This evening brother Hoffman preached from Acts 24, 25.

Tuesday morning 20th instant, synod was constituted by prayer by brother Hoshour.

Resolved, on motion by brother Morris, that the former committee appointed to prepare a constitution for our synod, be released.

Resolved, on motion by brother D. F. Schaeffer, that a committee of three be appointed to resume and complete, until our next session, a suitable constitution for the government of this synod, and that the Rev. Dr. Kurtz, the Rev. D. F. Schaeffer and the Rev. J. G. Morris constitute said committee.

Brother H. Haverstick from the West Pennsylvania synod, was introduced.

The monies collected for the treasury of our synod, were now requested to be paid into the hands of the treasurer—and were as follows.

John M'Donald, Frederick	\$15 00
Rev A. Reck, Middletown	21 37½
J. G. Morris, Baltimore	10 00
S. Hoshour, Leitersburg	10 54
J. Albert, Manchester	6 00
L. Eichelberger, Winchester Va.	3 37½
J. N. Hoffman, Taneytown	10 00
J. Winter, Williamsport	14 00
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	90 29

The Rev. Mr. Kehler of the Presbyterian church of Williamsport, was introduced.

Brother B. Kurtz reported to synod that he, as the late President of this synod, and as requested at our last session, had appointed Brother Bager missionary, for six months, to labor in the neighbourhood of Beaver creek. Resolved, that brother Bager be paid out of the treasury.

On motion, Brothers B. Kurtz and J. Winter were appointed delegates from this body, to attend the meeting of the West Pennsylvania synod, which adjourned to meet at Greencastle.

Resolved, on motion, that the ministers constituting the different synods of the Lutheran church, are hereby respectfully solicited to furnish each a short sermon annually, for publication in our periodical.

On motion, resolved, that the report of our editor be received and printed in the Intelligencer.

On motion, resolved, that our editor be respectfully solicited to continue his labors.

All business before synod being transacted, an election was held for the place and time of our next synod. Taneytown the place—3d Sunday in October, 1830, the time. Synod adjourned—prayer by A. Reck. At 11 o'clock, A. M. the Rev. F. Ruthrauff preached from Matthew 22, 42.

Tuesday 2 o'clock, the session of the ministerium was constituted by prayer, by Dr. Kurtz.

A letter was now read from Friedenschurch, in which it was stated

that they had built a church, and paid for it; but had no preacher. The ministerium resolved that the neighboring brothers Hoffman and Albert, be requested, occasionally, to preach for these people, until matters become more favourable in their congregation.

Brother H. Haverstick's petition to become a member of this body, was cheerfully granted, and his license extended until our next session.

On motion, resolved that the licenses of the brothers L. Eichelberger, H. Bager, and C. F. Shaeffer, be renewed for one year from this date,

Inasmuch as Mr. N. B. Little did formally relinquish his charge in Cumberland, and the congregation called brother H. Haverstick for their pastor, therefore the ministerium unanimously resolves that the Rev N. B. Little be hereby requested forthwith to suspend his ministerial labors in the Cumberland district, and withdraw therefrom, from this date.

Thus all business before us being disposed of by the blessing of God, and in the utmost harmony and love, the ministerium also adjourned, to meet again at our next synodical session—prayer by Dr. Kurtz.

A. RECK, *Secretary.*

Parent Domestic Missionary and Education Society.

On Tuesday evening, after synod had transacted its business, the annual meeting of the Domestic Missionary and Education Society, of the Synod of Maryland and Virginia, was held; the church was crowded with persons of different sexes, and of different denominations. We feel assured, that our readers will be gratified, by a perusal of the proceedings.

After singing a hymn, and prayer by the Recording Secretary, the following reports were read, viz:

First Annual Report of the Domestic Missionary and Education Society of the Synod of Maryland and Virginia.

In presenting the first annual report of this society, your managers have cause for gratitude and humiliation,—for gratitude that their exertions have not been altogether unsuccessful, and for humiliation, that their efforts have not been correspondent to the high responsibility of their office.

From the laudable spirit evinced at the organization of the Society at the last session of the Synod, it was expected that much would be accomplished in behalf of its noble object. We have not been altogether disappointed, and we have the pleasure to report that seven auxiliaries have been established in the following churches, from some of which

very efficient aid has been received, which will be exhibited in the Treasurer's report hereto annexed.

There have been two auxiliaries formed at Fredericktown, one composed of ladies, and the other of youths; one at Taneytown, one in Montgomery county, one in Winchester, Va., and two in the English Lutheran church at Baltimore, one of which is a ladies' sewing Society. These are auxiliary to the Parent institution. It affords us much pleasure to mention that societies have been established at Hagerstown and Funkstown, which are aiming at the praiseworthy object of founding a scholarship, which it is expected will be accomplished in the course of another year. We rejoice to see our brethren manifesting so much zeal in their laudable undertaking, and hope that many other churches will soon imitate their good example.

The Parent Society has now under its care as beneficiaries, four pious and promising young men, who are preparing to enter upon their theological studies in the classical school attached to the Seminary. Messrs. Samuel Rothrock and Jesse Vogler of North Carolina, were received upon our patronage in April last, Mr. Francis Springer of Maryland, in June, and Mr. Abraham Shuman, of Maryland in July. To each of them \$75 per annum are allowed as a loan without interest or security, payable at any period during life, if they ever become able.

We cannot too highly commend the charitable zeal of the females of several of our churches, who are at present actively engaged in preparing articles of needlework, to be disposed of for the benefit of this Society. The ladies of our churches at Hagerstown and Baltimore, and Taneytown, are setting an example which we expect soon to see imitated by all their sisters of our faith within the bounds of this Synod. We pray that the divine blessing may rest upon them and their labours, and that they may never grow weary in rendering such essential aid to the objects of this Society.

We have reason to believe that several others of our sister Synods will co-operate in this most excellent work, and place the means of education into the hands of many of our pious, but indigent young men, who are longing to preach the gospel to their perishing fellow sinners.

The demands of our church for missionary assistance are pressing in upon us from every quarter. The destitute congregations are crying for help, but how can we send them laborers, when there are so few young men amongst us, who devote themselves to the ministry? During the last winter, *twenty five* applications were made to the Seminary for missionaries, chiefly from the South and West, and but *six* young men have completed the prescribed course of studies! They are already actively

engaged in the field, but many, many more laborers are required to cultivate the waste places of Zion,—Doubtless there are many indigent young men amongst us, whose hearts are warm with love to God, and are ardently desirous of entering the ministry, but who have not the means of acquiring the necessary theological education. Our object is to bring them out from their retirement, and present limited sphere of usefulness, and prepare them for the arduous work; but we cannot accomplish it, unless the more highly favored sections of the church contribute liberally to the funds of this society. We believe that if the subject were fairly represented to our people, they would cheerfully assist us in this benevolent enterprise. The subject needs but to be understood, to be duly appreciated. What then remains to be done? Is it not a cause that lays claim to all our zeal and devotedness? to our most strenuous and untiring exertions? It is the cause of saving immortal souls; the cause of God and of truth. The cry of destitute churches has come up to us, it has been loud and long, and frequent! We have resolved, and hesitated, and talked long enough; the day for *action* has come; benevolent wishes and sighs and tears will never extend our borders, and we must now *act*, or nothing will be accomplished. Our responsibility is tremendous; God will require an account. The people must know the wants of their destitute brethren, and the immense obligations they are under to carry the gospel to them. An auxiliary society, if possible, should be established in every congregation, and then our treasury would afford ample support to at least twelve indigent students.

Let church councils engage in this cause with an earnestness that becomes their office. Let every private member be deeply and personally interested. Without their co-operation we can do nothing. We want their support, their continuance, and their prayers. Let us all regard this subject as one of the highest importance, and cheerfully step forward to assist in its promotion. Let us engage with heart and hand in this noble work. Let us listen to and obey the call of our brethren, "Come over and help us."

Lewis Medtart Treasurer in account with the Missionary and Education Society of the Evangelical Lutheran Church.

DR.

1828, Oct. 3.	Collection at Shepherdstown, Va. by the hand of	
	Mr. Wysong,	\$ 35 00
	To constitute Rev. S. S. Schmucker a member for life	10 00
Nov. 14.	From several Ladies of Philadelphia, by the hand	
	of Rev. Mr. Krauth,	3 00
	H. Schell, George Engelbrecht, and L. Medtart, annual subscription,	300

Dec. 17. Juvenile Missionary and Education Society of Fred-	erick,					1 62
1829, Jan. 21. Auxiliary	do.	do.	Baltimore,			
	Mrs. M. Barry, Treasurer,					123 50
28. Juvenile Missionary and Education Soc'y of Fred'k.						1 61½
Feb. 4. Auxiliary	do.	do.	do.	do.		
	Miss R. Boyer, Treasurer,					33 55
15. From Rev. J. Medtart, to constitute him a life mem-	ber, by the Ladies of his Congregation,					10 00
March 9. Juvenile Missionary & Edu. Society of Fred'k,						2 50½
May 6. do.	do.	do.	do.	do.		1 09
13. do.	do.	do.	do.	do.		1 00
July 1. Auxiliary	do.	do.	do.	do.		23 73½
14. Juvenile	do.	do.	do.	do.		1 75
Aug. 8. do.	do.	do.	do.	do.		93¾
Oct. 10. Auxiliary	do.	do.	do.	do.		18 36

270 66¾

CR.

1828. Transmitted to Samuel Rothrock,					25 00
July 7. do.	to Jesse Vogler,				25 00
Oct. 6. do.	to Francis Springer,	\$30			
6. do.	to Jesse Vogler,	15			
6. do.	to Samuel Rothrock,	30 75			
Postage,					60
Balance in the Treasury,					145 06¼

\$270 66¼

LEWIS MEDTART, Treasurer.

RECAPITULATION.

Collection at Shepherdstown, Va.					\$ 35 00
Rev. S. S. Schmucker, a member for life,					10 00
From several ladies of Philadelphia,					3 00
Annual subscribers at Fredericktown,					3 00
Juvenile Missionary and Education Society of Fredericktown,					10 51¾
Auxiliary do do do Baltimore,					123 50
Auxiliary do do do Fredericktown,					75 64½
Rev. J. Medtart, a member for life,					10 00.
					270 66¼

On motion by Rev. D. F. Schaeffer, and seconded by Rev. H. Haverstick, it was

Resolved: That the reports read, be adopted, and published in the Evangelical Lutheran Intelligencer. Both the brethren delivered addresses.

On motion by Rev. H. Bager, and seconded by Rev. J. Reck, it was

Resolved: That a special effort be made by this Synod during the ensuing year, to promote the objects contemplated by the Missionary and Education Society. Both the brethren delivered addresses.

The following officers were then elected for the ensuing year, viz:

President.—**JOHN REESE**, Baltimore.

VICE-PRESIDENTS.

GEORGE HAGER,	REV. A. RECK,
DR. KURTZ,	J. SHRYOCK.
REV. B. KURTZ,	

Corresponding Secretary.—Rev. JOHN G. MORRIS.

Recording Secretary.—Rev. D. F. SCHAEFFER.

Treasurer.—LEWIS MEDTART, Esq.

MANAGERS.

David Martin,	Rev H. Haverstick,
George Engelbrecht,	Dr. Boerstler,
Rev J Winter,	Isaac Baugher,
Rev. H. Bager,	J. Baughman,
Rev. J. N. Hoffman,	Rev. S. Hoshour,
F. Eichelberger,	Rev. M. Wachter,
John Bentz,	Rev. J. Albert,
C. Flora,	John Baker,
Rev. C. F. Schaeffer,	Thomas Barry,
J. Harbaugh,	A. Lichtenwalter.

Resolved: That an Executive committee be appointed for the ensuing year.

Rev. Dr. Kurtz, Rev. J. G. Morris, and J. Reese, Esq. of Baltimore, and Rev. D. F. Schaeffer, L. Medtart, and G. Engelbrecht, Esqs. of Frederick, were accordingly appointed.

On motion. Resolved, "That the Executive committee be governed by the following instructions.

1. It shall be the duty of the Executive Committee to determine upon the qualifications of all applicants for pecuniary aid.

2. They shall require of every applicant, testimonials of piety, and certificate of church membership and general moral deportment.

3. They shall require security or his own note, of every beneficiary, for the repayment of the money, (without interest) expended in his education, provided always, that all allowance be made of time and circumstances.

4. They shall not allow any beneficiary more money than shall support him decently at the Seminary, upon which they shall determine, provided, that when he has finished his studies, sufficient be given him to defray his expenses to the place of his destination.

The following rules, respecting Beneficiaries, were proposed and adopted, viz:

1. No person shall be patronized by this society, who has not received a good English education.

2. No person shall be patronized by this Society who does not discover promising talents, and decided piety.

3. Every applicant for patronage, must bring unequivocal testimonials of his moral and religious character, "including his indigence, talents, previous education, and serious desire to devote himself to the Gospel ministry."

4. Every beneficiary shall give his note for the money expended in his education, without interest, and when he has completed his course of study, he shall take up all the notes which he has formerly given, and put the amount into a new note, provided always that all allowances be made in time and circumstances, for the repayment of the money.

5. The sum of \$75 per annum shall be appropriated to beneficiaries, presuming that they will make suitable efforts to assist themselves.

The Executive committee must see to the execution of these laws, and may make any additions, that circumstances may make necessary.

After the benediction was pronounced, the society adjourned, to convene again at the next meeting of the Synod.

A considerable number of new members were added to the society upon this occasion, and arrangements have been made to form an auxiliary society in Williamsport, which it is believed, will be composed of the members of the church in that village generally.

Attest DAVID F. SCHAEFFER, *Secretary*.

MINUTES

Of the General Synod of the Evangelical Lutheran Church in the U. States.

On the 24th of October, A. D. 1829, the clerical and lay-delegates composing this synod, assembled at Hagerstown. At candlelight divine service was performed.

On Sunday morning, the Rev. Dr. Kurtz, as president, delivered the pastoral discourse from Matthew 22. 4, 5; in the German language. The Lord's supper was then administered to the members of the synod, and a great number of persons, being members of the church.

In the afternoon, the Secretary, Rev. D. F. Schaeffer preached upon Hebrews 12. 1, 2: After which many persons not familiar with the German language, partook of the Lord's supper. At night the Rev. Professor Schmucker delivered a discourse upon 2 Peter 1. 16.

An immense concourse of persons attended the services during the whole day, and greater solemnity has seldom prevailed. Sermons were

delivered also by our brethren, in the German Reformed, Methodist and United Brethren's churches.

Monday 8 o'clock, A. M.—the President constituted the synod by a prayer, after the brethren had united in singing a hymn.

The minutes of the different synods, and other credentials were then presented, from which it appeared that the following brethren were entitled to the prerogatives, granted to members of the General Synod.

From the Synod of North Carolina and adjacent States.

Rev'd John Reck
Michael Miller, Esq'r

Rev'd John P. Cline
Thomas J. Myers, Esq'r

From the Synod of Maryland and Virginia.

Rev'd D. F. Schaeffer
" J. G. Morris
F. Nusz, Esq.

Rev'd B. Kurtz
G. Shryock, Esq.

From the Synod of West Pennsylvania.

Rev'd W. Heim
" W. Yager
" J. Crigler

P. Berlin, Esq.
Major Sharrets.

The Synod then proceeded to the election of officers, and on counting the ballots, it appeared that

Rev'd. B. KURTZ was elected

President.

" *D. F. SCHAEFFER,*

Secretary.

C. A. BARNITZ. Esq.

Treasurer.

The following brethren were admitted as advisory members, viz:

Rev. Dr. Kurtz, Rev. A. Reck, J. Herbst, Hoshour, Winter, Medtart, Heyer, Ruthrauf sen. F. Ruthrauf, H. Bager, Professor Schmucker.

Rev. J. Brunner and Beecher, delegates from the German Reformed synod, appeared, and were received as advisory members.

The following Committees were then appointed.

1. Rev. J. G. Morris and F. Nusz, Esq. to report on the minutes of the synod of Maryland and Virginia.

2. Rev. J. Reck and G. Shryock, Esq. on the minutes of the synod of N. Carolina.

3. Rev. J. Crigler and Major Sharrets, on those of S. Carolina.

4. Rev. F. Ruthrauf and J. Herbst, on those of West Pennsylvania.

5. Rev. S. S. Schmucker and Yager, to collect other information, relative to the state of our church, under the jurisdiction of the other Lutheran synods.

The Secretary read a letter which he lately received from our venerable Father Shober, containing a sum of money for the General synod.

Resolved, That we express our heartfelt gratitude to the Rev. G. Shober for the deep interest he manifests for our Zion, and also, for the dona-

tion he has made, and that Dr. Kurtz be requested to answer said letter.

Dr. Kurtz laid on the table an official letter, from the Rev. Dr. Hazellius, President of the synod of New York. It was ordered to be read, whereupon it was

Resolved, 1st. That the General Synod have received with much pleasure, the official and friendly communication from our synod of New York, through their worthy President.

Resolved, 2d. That the President of this synod, answer said communication, and express our fraternal regard for said synod.

Resolved, 3d. That the request of said letter be granted with much pleasure.

Resolved, That a committee be appointed to take into consideration the constitution of this synod, and report, whether or not, any amendments be requisite.

Rev. Heim, Cline, Morris, and Messrs. Berlin, Nusz and Shryock, were appointed.

Rev. Mr. Brunner delivered to this synod, 12 copies of the minutes of the German Reformed synod.

Resolved, That 12 copies of the minutes of this synod be presented to the German Reformed synod, as an evidence of the continuance of the best feelings existing between the two churches.

Resolved, That a committee be appointed, consisting of two brethren, to report on the minutes of the German Reformed synod.

Rev. A. Reck and Rev. J. Herbst were appointed.

Resolved, That Rev. Dr. Kurtz, Rev. A. Reck, S. S. Schmucker, G. Morris, and Messrs Berlin and Sharrets, be a committee to draft a plan for publishing such devotional books as this synod may desire for the use of our church.

A letter signed by the Rev. J. P. Cline, was read. The substance of it is, that the brethren in Virginia have resolved, to organize themselves as a separate and distinct synod, believing, that a secession from their brethren in Maryland, will enable them to promote, in a greater degree, the cause of Christ and of our church, as they could then hold synodical meetings in any part of Virginia. They request the approbation of this synod.

As the brethren in Virginia have the number of ordained Pastors required by the constitution of the General Synod, before a new synod can be organised, their request was granted unanimously.

After prayer, the morning session was closed.

3 o'clock P. M. prayer.

Dr. Kurtz reported "That the committee appointed to draft a plan for publishing, &c. &c. recommends the publication of a book entitled.

viz. Devotional book for Catechumens, and Christians in general.

The Report was adopted, and Dr Kurtz, D. F. Schaeffer. B. Kurtz, S. S. Schmucker, and J. G. Morris, were appointed a committee to superintend this publication.

The committee appointed to examine the constitution of this synod, in order to ascertain whether any amendments be requisite, made report, viz:

That it be recommended to the different synods to adopt the following amendment—after Evangelical, Article 2, part 1, insert Lutheran. To article 1, sect. 5, add, “on non-fundamental doctrines.” Art. 3, sect. 8, after “in general.” add “in order that the blessed opportunities to promote concord and unity, and the interests of the Redeemer’s kingdom may not pass by neglected and unavailing.” Art. 3, sect. 6, add after “orphans of” poor.

The report was adopted.

Delegates to different synods were appointed.

Rev. J. Herbst to the synod of Ohio.

Rev. D. F. Schaeffer to New York.

Rev. Drs. Kurtz and Schmucker to East Pennsylvania.

Rev. W. Artz to South Carolina.

Rev. B. Kurtz and J. Winter to the German Reformed Synod.

After prayer, the synod adjourned.

The Rev. A. Reck preached this evening, text, John 3. 36.

8 o’clock P. M. the synod resumed its business.

The Rev. Mr. Baird, Agent of the American Sunday School Union, was introduced as a delegate from said society.

The committee appointed at the last General Synod to draft a constitution for the different synods, united in the General Synod, made report, and the consideration thereof was deferred to the morning session. A motion to adjourn, prevailed, and a prayer closed the business of this evening.

Tuesday, 8 o’clock, A. M. prayer.

Reports on the minutes of the different synods were made.

Rev. Mr. Smith of the Methodist Church, was introduced.

The constitution for the different synods was now read and discussed, and occupied the morning session. Adjourned after prayer.

3 o’clock, P. M. prayer.

The discussion of the constitution was resumed, and continued until 4 o’clock, when the Rev. Mr. Baird, agent of the American Sunday School Union appeared.

Resolved, That the synod now hear the object of the Rev. Mr. Baird’s mission.

Mr. Baird having stated at full length the object of his mission, it was

Resolved, 1st, That this body has heard with much pleasure, and gratefully accept the generous offers of the American Sunday School Union, made through their agent, to afford every possible aid in promoting the Sunday School cause within our bounds.

Resolved, 2d, That a constitution for a Sunday School Union of the Lutheran church, be formed by this body, and that the necessary measures for its general adoption be taken.

Resolved, 3d, That a committee of eight members of this body be appointed to draft and report a constitution.

Rev. Messrs. Heyer, J. G. Morris, J. Reck, J. Medtart, and Messrs. Sharrets, Nusz, Berlin, and Shryock, were accordingly appointed.

Prayer being offered, the synod adjourned.

This evening the Rev. Mr. Heyer preached, text, Matthew 17. 2, 3, 4.

After service, the synod resumed its business.

The constitution for the synods was again taken into consideration, and after being amended, it was

Resolved, That it be, and it is, hereby recommended to the different synods, united in the General synod, to adopt this constitution for their government.

Resolved, That 250 copies be printed.

After prayer, the synod adjourned.

Wednesday, 8 o'clock A. M. prayer.

Resolved, That the thanks of this synod are due to the members of the Lutheran church, and other citizens of Washington county, Md. for their very liberal subscription to the second Professorship of the Theological Seminary at Gettysburg, Pa.

Upon the case of John Menser, which was referred by the synod of North Carolina, to this synod, it was

Resolved, That a committee of five be appointed, to take the subject into serious consideration, and report thereon at the next General synod, and that the President communicate this resolution to the President of the N. C. synod.

The committee consists of Dr. Kurtz, Dr. Schmucker, Rev. D. F. Schaeffer, and Rev. B. Kurtz.

Resolved, That the Rev. J. G. Morris be added to the committee appointed to make arrangements for the sale of the hymn book.

Resolved, That Rev. B. Kurtz be added to the committee appointed to compose a liturgy, and that the committee make a full report at the next meeting of the General synod.

Resolved, That this synod views with great approbation the exertions of our different synods, in behalf of Sunday Schools, and recommends the formation of a S. S. Union of the Lutheran church.

Resolved, That this synod issue a Pastoral letter to our churches.

Resolved, That the minutes of this synod be printed, viz: 300 copies in the German, and 500 copies in the English language.

The business of the synod having been transacted, the time and place of the next meeting was elected, viz: Winchester, Va. on the 4th Sunday in October, A. D. 1831.

The brethren then united in prayer, commending themselves and the church in general, to the protection and favor of Jesus Christ, God over all blessed forever, and adjourned.

Attest DAVID F. SCHÆFFER, *Secretary*

Theological Seminary.

However incessantly the members of the General synod were engaged, those composing the Board of Directors of our Theological Seminary, had nevertheless an interesting and important meeting.

It was unanimously resolved, that, as the sum required for a second Professorship has been nearly subscribed, the Directors feel it their duty to give notice, that at the next semi-annual meeting of the Board, they will proceed to the election of a second Professor.

Three lay-members of our church, Major Sharrets of Carlisle, G. Hager of Hagerstown, and C. A. Barnitz of York, were appointed to proceed to Gettysburg, there to select a site, upon which it may, in their opinion, be most expedient to erect suitable buildings for the Seminary.

Missionary Education Society of Martinsburg, Va.

JACOB SMALL,
WILLIAM CUSTIS,
JOHN MONG,
And 12 Managers.

President.
Secretary.
Treasurer.

The Treasurer of the Parent Society acknowledges \$13 from the Treasurer of the Auxiliary Missionary and Education Society of Martinsburg, Va. by the hand of the Rev. Jacob Medtart.

LEWIS MEDTART, *Treasurer.*

Missionary Spirit in Germany.

It is highly gratifying, says the New York Observer, to notice the rise and progress of the Missionary spirit on the continent of Europe. A few years ago, there was no society for the support of missions to the heathen, among all the Protestant nations of that part of the world, except the little band of United Brethren in the mountains of Saxony. How different is the present state of things! We have had occasion to notice successively, within a few years, the rise of a missionary spirit and of missionary institutions in Switzerland, in Berlin, and in Paris, and we have now to add to the list, the valley of Barmen, in the Prussian territory on the Rhine. In the London Evangelical Magazine for August, we find a letter from the Rev. Andrew Reed, of Hackney, giving an account of the visit to this valley, which he made in July last, in company with the Rev. Dr. Philip and Mr. Joshua Wilson. The account is so interesting, that we give it below nearly entire.

Barmen is on the borders of the Rhine, and is situated in what was the kingdom of Wurtemberg, but is now a constituent part of the Prussian dominions. The entire valley embraces the town of Elberfeld, as well as that of Barmen; and the total population is not less than 60,000. It is a manufacturing district, and manufactures are here evidently elevating the people to higher civilization and to richer comforts.

This valley is not only favoured by the bounties of Providence, it is adorned by the hand of nature. The class of scenery is the beautiful; and there are few spots that can be considered to excel it in beauty.—But it is the religious state of the people which is most interesting. They are of the Reformed and Lutheran profession united. Their attention is not diverted by religious disputes from religion itself; for at present they are of one faith and practice. They show a remarkable attachment to the means of religion; new churches are building, because the old ones are overflowing; and there are comparatively few who do not attend public worship. At a town about ten miles from Barmen, I inquired of the pastor how many churches they had? He replied three. I asked what was the attendance? At the three, he said, there were about 5,000. “And what,” said I, “is the population?” “Oh,” he replied, about 5,000, exclusive of children.” “What then,” I continued, “do all the people attend public worship?” “Yes, nearly all.”

There are in this valley thirteen Protestant pastors; twelve of whom we had the pleasure of seeing and knowing in our hasty visit. It was our united impression, that at no association of ministers in our own country, had we met a body of men more respectable for talent, more eminent for piety, or more remarkable for usefulness. They have a de-

cided attachment for evangelical truth, without any inclination to the excesses of Antinomianism. The love of Christ was at once their theme and their motive; and this love constrained them to love as brethren, and in charity to seek the salvation of men. A stranger is speedily struck with the entirely good understanding and fellowship pervading amongst these holy men. I observed, for instance, that two pastors dwelt with their families in the different compartments of one house; and that the division between them was made by two rooms, which were fitted up as school rooms. I inquired the use of these: "They are," was the reply, "rooms in which the children assemble to receive religious and useful instruction from the pastors and their wives."

On our arrival, we found every thing prepared, so as to occupy the time to the fullest advantage. On the Monday morning, we met a few friends for the purpose of general explanation; and in the afternoon, we went to meet the pastors and deputations from the several committees on the subject of the missions. Dr. Philip gave a detailed account of the manner in which the stations were managed in South Africa, in which they were all greatly interested; and their own particular plans were made the subject of discussion and advice. In this intercourse it appeared, that they had not above 300 pounds set apart for the use of the four missionaries they proposed to send out, and that they must cost in the course of the first year, nearly a thousand pounds. It was suggested, that they might not be aware of this; and that probably they would send a less number; but they were evidently prepared beyond our expectations. They were acting, not under temporary excitement, but fixed principle. One of the pastors said, "We know our people." Another remarked, "It is the Lord's work;" and the treasurer, who is a respectable banker, said, "I will answer for every draft on account of our missionaries being duly honored." This meeting was evidently felt to be beneficial to our friends at Barmen, and to us it was gratefully edifying.

On Tuesday in the early part of the morning, we had conference with some of the friends; and at noon we went to the seminary to attend the examination of the young men previous to their ordination. We found on our arrival several ministers who were deputed to this work, and we were glad to find that it terminated in common satisfaction and earnest prayer.

We were then formally introduced to the missionaries. They are, John Gottlieb Leipold, Gustavus Adolphus Zahn, Paul Daniel Luckhoff, and Theobald Von Wurmb. The latter was formerly in the army. He fought in the battle of Leipsic as lieutenant, and obtained two medals of honor. He afterwards studied medicine, and obtained a diploma; and

subsequently, he has become a serious Christian, and chosen to lay his honors at the foot of the cross. Their teachers and pastors spoke of them with entire confidence, as possessed of great simplicity in their views, and much fervor of piety.

Our greatest surprise was yet to come. In sending for these four young men, we had with the exception of Mr. Wilks, considered that the friends were sending out all they had; but the business of the lecture room was no sooner completed, than we were invited to another department of the house, where we were introduced to seven other young persons pursuing their studies. Still I thought that they were training for ministerial labor, generally. I put the question accordingly. "No," was the reply: "these are all missionaries, and this is, exclusively a missionary college." I believe my companions were as greatly surprised and delighted as was myself.

We took hasty but hospitable refreshments at the residence of one of the pastors, and then proceeded to church, to witness the solemnities of ordination. The people were hastening to the same point in streams. We could, with great difficulty, get to our reserved places; still the church was filling, and still the people were remaining in crowds without. The heads of the congregation were literally piled up to the ceiling, and, in a short time, access was found to the ceiling-itself, and a great number ascended, with the hope that by favor of the spaces for ventilation, (of which there were many) they might participate in the service. However this undue eagerness had nearly led to fatal consequences. The ceiling-joists, of course, were not made to bear such weights, and in the early part of the service, some of them gave way. The scene now bore a serious aspect; several rumors having got afloat, the whole congregation arose with speechless alarm; alarm was succeeded by panic: screams and cries were raised; and the people who stood astounded one moment, rushed the next, to the doors and windows for safety. Happily, the ministers remained firm, and endeavored to tranquilize the people; and such was their interest in the occasion, that so soon as they could know the extent of the evil, they hastened back to the deserted church, and every thing was soon forgotten in the devotion which the services inspired. As we left on the conclusion of the worship, we have not the means of knowing, but we hope no serious accident befel any one, although many slight injuries were sustained.

The service, on this occasion, was introduced by Pastor Leipold; the ordination, charge, and prayer, were offered by Pastor Graber, the senior minister and President of the Committee. The missionaries were then presented to Dr. Philip, and he, Mr. Wilks, and myself, addressed the assembly. This was followed by an exhortation by the Tutor, Mr. Richter,

and the presentation of the Bible. One of the missionaries then took an affecting farewell of the ministers and congregation, and Pastor Krummacher, offered earnest prayer to God. We parted under its influence.

It was altogether a most interesting and impressive occasion. To the people there was every thing to make it so. It was an ordination service; these were the first missionaries they had sent forth from the valley; Christian brethren from Africa, England and France, had come over to show a sympathy in their proceedings. They were greatly affected; the men wept even as the women; we all wept together. "I have never seen," said a venerable pastor, "any thing like it. It is a little Pentecost."

For ourselves, we were not less delighted or refreshed. As we hastened to leave this interesting people, we felt that that day had been to them, the commencement of a period which would hold a prominent place in their memory in all after time; and, less consciously, we were the subjects of kindred impressions; for before we had wholly cleared the skirts of the town, we found ourselves exclaiming, "Well, we shall never forget Barmen."

Persecutions of Protestants in Switzerland.

In May, 1824, an inhuman decree was issued by government, authorizing the persecution of those, who might assemble for the worship of God, according to the dictates of their conscience. This law was for a time enforced with rigor; but till of late, there had been much forbearance in its execution. The Rev. J. Pye Smith, who has deeply sympathized with these afflicted brethren, has given an account in the London Evangelical Magazine, of the revival of this malicious spirit. In the Canton of Vaud, a respectable citizen, M. Alexander Lenoir, of Villeneuve, a member of one of the churches, and distinguished for his edifying talents in prayer, and village preaching, was requested by several ministers and others, met at Lausanne, Nov. 4, 1828, to visit different places as a home missionary. He preached at five places unmolested, and arrived at Payerne, Jan. 5, 1829. In the evening of that day, a small number assembled with him at a private house to hold a missionary prayer-meeting. The house was beset by a furious mob; and about half past eight the magistrate of the place entered the house, arrested M. Lenoir, and required bail for his appearance to answer to an indictment. Not procuring bail, he was put in prison. After five days he was brought up for examination. On the deposition of a physician that his health

was feeble, he was taken to the hospital, and allowed a room and a fire. January 29th, he gave bail, and was tried in about two months, and sentenced to a year's imprisonment. He appealed to the Superior Court at Lausanne, who changed the sentence to a year's banishment with payment of costs; a sentence ruinous to himself, with his wife and three young children, as his means of support is the cultivation of a farm. Prosecutions against others have been commenced, and these disgraceful proceedings, in this nineteenth century, are the cause of much suffering amongst the pious in Switzerland. Whilst we weep over the desolations of heathenism, let us lift the cry to heaven, that persecutions from the hand of men professing Christianity, may no longer be the disgrace and the guilt of our ruined world.—*Chris. Watchman.*

Excuses for not going to Church.

Overslept myself.—Could not dress in time.—Too cold.—Too hot.—Too windy.—Too dusty.—Too wet.—Too damp.—Too sunny.—Too cloudy.—Don't feel disposed.—No other time to myself.—Look over my drawers.—Put my papers to rights.—Letters to write to my friends.—Mean to take a walk.—Going to take a ride.—Tied to business six days in the week.—No fresh air but on Sundays.—Can't breathe in church, always so full.—Feel a little feverish.—Feel a little chilly.—Feel very lazy.—Expect company to dinner.—Got a headache.—Intend nursing myself to day.—New bonnet not come home.—Tore my muslin dress coming down stairs.—Got a new novel, must be returned on Monday morning.—Wasn't shaved in time.—Don't like a liturgy, always praying for the same thing.—Don't like extempore prayer.—Don't know what is coming.—Don't like an organ, 'tis too noisy.—Don't like singing without music, makes me nervous.—Can't sit in a draft of air, windows or doors open in summer.—Stove so hot in winter always get a head-ache.—Can't hear an extempore sermon, too frothy.—Dislike a written sermon, too prosing.—Nobody to day but our minister, cant always listen to the same preacher.—Don't like strangers.—Can't keep awake when at church.—Fell asleep last time I was there.—Shan't risk it again.—Mean to enquire of some sensible person about the propriety of going to so public a place as church. Will publish the result.

Eloquence of the Nonconformists.

A writer in the London Evangelical Magazine for July, gives the following as specimens of the "holy ingenuity" of the Nonconformist divines.

FLAVEL.

The eminently pious Flavel, we are informed by one of his hearers, began his sermon one Sabbath day thus:—"My dear hearers! you know I have been long endeavoring to set forth the Lord Jesus Christ, in his amiable excellencies and all-sufficiency before you, that if possible you might be allured to love him; and I have used all the powerful arguments and motives I could think of, to persuade you to come to him and heartily embrace him. And these winning methods you know are most agreeable to my natural temper and disposition. And I desire to rejoice in the hope that, through the grace of Christ, there are some among you who have been allured and persuaded to love and embrace him. But alas! alas! I have sufficient reason to fear that there are others among you, who have not yielded to all my alluring representations of him, nor all the cogent arguments and motives which I have been so long using, and so frequently and earnestly pressing upon you. But Oh! after all I can say or do, you will not love him. And now, alas! I must change my note! I must deliver a message to you, that I am loath to deliver, but my Lord and Master requires it of me, in order to deliver the whole council of God.—It is that dreadful message in 1 Cor. xvi, 22.—'If any man love not the Lord Jesus Christ, let him be Anathema, Maranatha;' *i. e.* Let him be accursed of God, till God shall come and judge him; if any man, or any one, whether male or female, high or low, rich or poor, old or young—love not the Lord Jesus Christ, above every thing in the world,—let them—say the word and majesty of God—be Anathema, Maranatha—accursed of God until the Lord shall come and execute the fulness of his wrath upon them." Upon which the whole assembly was struck with a very great and visible consternation: some deeply affected for themselves, and some for their children. And, among the rest, a gentleman of wealth and figure, I think, if my memory does not fail me, he was a Knight Baronet, fell down as dead in his pew, though he revived in great distress of soul.

DOOLITTLE.

The Rev. Mr. Doolittle preached a sermon from the same text, "If any man love not the Lord Jesus Christ, let him be Anathema Maranatha," "After the sermon" says Mr. D. in giving his own account of the occurrence, "the psalm having been sung, all the people, as is usual, stood up, I kept my seat longer than ordinarily I was wont, which caused their eyes

to be the more towards me. Then I stood up and said, "Why stand ye gazing? Why are your eyes so intent upon me? What can I say more? What more do ye expect? The blessing? What! all of you? What! whether ye love Christ or no? Alas! if God curse, how can I bless? I have day after day set life and death, a blessing and a curse before you, and must it not be with you according to your own choice? If ye will be blest indeed, ye must love Christ; if ye will not love Christ, the curse, and not a blessing waiteth for you, though ye here wait for a blessing. If ye would not go without pronouncing the blessing from hence to your homes, love Christ—Oh! love Christ. Oh at last be persuaded to love Christ, that ye might not go from Christ's bar to the flames of hell (without his blessing) forever. I have done for this time and text, when I have said the words of my text, 'If any man love not the Lord Jesus Christ, let him be Anathema, Maranatha;' and let all the people that dare (lest they should wish a curse upon themselves,) say Amen. And; for you that have set your hearts on Christ above all, I beg from the Father of Mercies, that grace might be with all them that love the Lord Jesus Christ in sincerity, and let all the people say, Amen?"

"What lively countenances, what affections, what tears, and cryings, with the Spirit's working, were caused, do not expect that I should tell."

"We need not wonder," adds the writer in the Magazine, "at the recorded effects of such appeals; they are what might have been looked for from the causes that produced them. If eloquence be "thoughts that glow and words that burn;" if the test of eloquence be the spirit-stirring power of an address, where, among the choicest specimens of Demosthenes, shall we find any thing superior to this.

New York Observer.

Time for Study.

The idea about the want of time is a mere phantom. Franklin found time in the midst of all his labours, to dive unto the hidden recesses of philosophy, and to explore an untrodden path of science. The great Frederick, with an empire at his direction, in the midst of war, on the eves of battles which were to decide the fate of his kingdom, found time to revel in all the charms of philosophy and intellectual pleasures. Bonaparte, with all Europe at his disposal; with kings in his anti-chamber begging for vacant thrones, with thousands of men whose destinies were suspended on the brittle thread of his arbitrary pleasure, had time

to converse with books. Cæsar when he had curbed the spirits of the Roman people, and was thronged with visitors from the remotest kingdoms, found time for intellectual cultivation. Every man has time, if he is careful to improve it; and if he is careful to improve it, he can reap a threefold reward. Let mechanics then make use of the hours at their disposal, if they want to obtain proper influence in society. They are the life blood of the community; they can if they please hold in their hands the destinies of our republic; they are numerous, respectable and powerful; and they have only to be educated half as well as other professions, to make laws for the nation.

Misspent Hours.

Hours have wings and fly up to the author of time, and carry news of our usage. All our prayers cannot entreat one of them either to return or slacken his pace. The mispense of every minute is a new record against us in Heaven; sure if we thought of this, we would dismiss them with better report, and not suffer them to go away empty, or laden with dangerous intelligence. How happy is it that every hour should convey up, not only the message, but the fruits of good, and stay with the ancient of days to speak for us before his glorious throne.

Female Character.

It has often been remarked, that in sickness there is no hand like woman's hand, no heart like woman's heart; and there is not. A man's heart may swell with unutterable sorrow, and apprehension may rend his mind; yet place him by the sick couch, and in the shadow rather than the light of the sad lamp that watches it; let him have to count over the long dull hours of night, and wait, alone and sleepless, the struggle of the gray dawn in the chamber of suffering; let him be appointed to this ministry, even for the sake of the brother of his heart, or the father of his being, and his grosser nature, even where it is most perfect, will tire; his eye will close, and his spirit grow impatient of the dreary task; and though love and anxiety remain undiminished, his mind will own to itself a creeping in of irresistible selfishness, which, indeed, he may be ashamed of, and struggle to reject, but which, despite of his efforts, remains to characterize his nature, and prove in one instance, at least,

his manly weakness. But see a mother, a sister, or a wife, in his place. The woman feels no weariness, and owns no recollection of self. In silence and depth of night she dwells, not only passively, but so far as the qualified term expresses our meaning, joyously. Her ear acquires a blind man's instinct, as from time to time it catches the slightest stir, or whisper, or breath of the now more than ever loved one, who lies under the hand of human affliction. Her step, as in obedience to an impulse or a signal, would not waken an insect: if she speaks, her accents are a soft echo of natural harmony, most delicious to the sick-man's ear, conveying all that sound can convey of pity, comfort and devotion; and thus, night after night, she tends him like a creature sent from a higher world: when all earthly watchfulness has failed, *her* eye never winked, *her* mind never palled, *her* nature, that other times is weakness, now gaining a superhuman strength and magnanimity; herself forgotten, and *her* sex alone predominant.—*Genius of Universal Emancipation.*

Toleration in Rome.

"Even in Rome itself," such is the present exuberance of toleration, "the Protestant is left free to practice the rites of his own religion." The amount of freedom enjoyed by Protestants in the dominions of the Pope, is this: At the special request of the English Ambassador, Protestants are permitted to meet in *one* building in the suburbs of the city. Here they may hold religious worship, but under a guard of soldiers in the service of his Holiness. They are not permitted to do even this *within the walls of Rome*. If this is freedom of religious worship, we beg to know what intolerance is? It is notorious that Protestant works on civil and religious liberty, are to a great extent, banished from Rome—and an Editor who should there attack the religion of the Romish Church, as Protestantism is attacked in this country, would soon have some practical knowledge of what is meant by toleration in the realms of the Pope.—*Con. Obs.*

Number of Jews.

The Rev. Dr. Rowan, of New York, who has been some time in Europe as agent of the Am. Jews Society, engaged in investigations as to the number, condition, and character of that scattered people, has furnished a short article for the London Home Missionary Magazine. He be-

Vol. IV. No. 9 56

believes that the common estimate of the number of Jews in the world is too low; and adds, "I am persuaded that the number of Jews of the two tribes alone now on the face of the earth, is at least 10,000,000, and over this mass of human souls the Christian world is slumbering."

Albany Christian Reg.

The Rib.

We could scarcely have supposed it possible, had we not been informed from an authentic source, that not long since an eminent writer of our state, alluded, in one of his printed productions to the formation of woman as narrated by Moses, as contrary to fact, because Anatomists have discovered the male sex to have no less ribs in number than the other, thereby inferring or intimating that the sacred writings are mere fables and falsehoods. And this was, we understand, considered by many persons, quite an unanswerable objection to the authenticity of Divine Revelation.

But the next generation, will, we hope, be better informed on religious subjects, than to be thus imposed upon; our Sunday scholars can shew the sophistry of such reasonings. Does it follow, that because a man, loses by accident or any other reason, an eye, or a hand, or a leg, that his descendants through successive generations are to be born maimed and decrepid? Then the amputations and scars of surgical operations upon individuals, are to afflict posterity, to affect the species in years and ages to come. 'Tell it not in Gath, publish not it in the streets of Askelon!'

Neglect of Reading.

Many Christian professors, to their shame be it spoken, neglect to inform themselves of the great movements of the day, though surrounded with books and papers.

The great apology is, 'I should be glad to read, but I have not time.' This apology is seldom strictly true. If there was any thing like a system in the daily avocations of life, if a solemn sense of duty was realized as to the importance of being informed on some of the most interesting questions in relation to the church of God, if a desire for religious knowledge was felt, and a habit of reading acquired, I think time would not often be wanting.

Voltaire, Paine, and the Bible.

Some time since, in a Northern, or rather Midland Co. in Ireland, a discussion took place, arising from the operations of the Reformation Society, between a Roman Catholic and a Protestant Clergyman. Many farmers and peasants from the neighbourhood attended that discussion; and, being under the influence of Infidelity, they did so merely for the purpose of ridiculing and censuring the contemptible arguments (in their opinion) which were brought forward by the two Clergymen. Many of the farmers and peasantry who attended, were well acquainted with the writings of Paine and Voltaire; whose works, strange to tell, especially those of Paine, have been circulated in print and manuscript, through the country! They ridiculed the meeting; it amused them; and they said, "We will have a discussion of our own."—"You shall be the Roman Catholic," said one, "and I will be the Protestant: and our friends here shall be judges, who displays the most ability and ingenuity." They carried their blasphemous object almost into effect: the time was appointed, and they seriously set about preparing for the contest. It was agreed that they should do what they had never done before—read the Scriptures, in order to prepare for the attack; and the result was, as might have been expected, that those who did so became convinced of the truth of that book and converts to its contents; and a neighbour of theirs, from whom I had the particulars, was able to unite with this a fact, no less interesting and valuable: for he told me that one of the persons, who first brought Paine's "Age of Reason," and similar publications into that part of the country, was so conscience-stricken, that he could not rest in his bed: but, while his family was asleep, he got up, lighted a fire on his little hearth, and did not retire to bed till the last mouldering fragment of that book was consumed to ashes.

Rev. Dr. Singer.

Hindoo Superstition.

The Hindoo Sacred Books declare, that the sight, the name, or the touch of the river Ganges, takes away all sin, however heinous—that thinking of the Ganges, when at a distance, is sufficient to remove the taint of sin—but that bathing in the Ganges has blessings in it, which no imagination can conceive. In one of these Books it is said—"He who thinks on Ganga, though he may be 800 miles distant from the river at the time, is delivered from all sin, and is entitled to heaven. At the

hour of death, if a person think on Ganga, he will obtain a place in the heaven of Siva. If a person, according to the regulations of the Shaster, be going to bathe in Ganga, and die on the road, he shall obtain the same benefit as though he had actually bathed. There are three million five hundred thousand holy places belonging to Ganga—the person who looks at Ganga, or bathes in this river, will obtain all the fruit which arises from visiting all these three million five hundred thousand holy places. By bathing in Ganga, accompanied with prayer, a person will remove at once, the sin of thousands of births.

Popery.

It is perhaps believed by many persons, that popery is *not the same* in its spirit and pretensions now, that it was in the fifteenth century:

The late Dr. J. B. Romeyn, of New York, after his return from Europe stated to a number of gentlemen, in substance, as follows:—"I used to think, said he, in reading ecclesiastical history, that the catholic religion could not have been fairly represented to us; but that the reformers were prejudiced, and made it worse than it really was; especially that it could not be the same at present, that it is recorded to have been in their days. But since visiting Spain, Portugal, and some other Catholic countries, I find that I was mistaken, and am satisfied, not only that the histories we have of it are generally correct, but that it is even in this enlightened tolerant age, the same precisely as in the days of Luther—the religion *that corrupts the heart, and darkens and degrades the intellect*"

Conn. Obs.

Absolution.

A Catholic, who had filled up the measure of his iniquities, so far as he dared, went to the priest to confess, and obtain absolution. He entered the apartment of the priest and addressed him: "Holy father I have sinned." The priest bid him be seated in the penitential chair. The penitent was seated, and looking about, he saw the priest's gold watch lying upon the table within his reach. He seized it, and put it in his bosom. The priest approached him, and requested him to acknowledge the sins for which he needed absolution. "Father," said the rogue, "I have stolen, and what shall I do?" "Restore," said the priest, "the thing you have stolen to its rightful owner." "Do you take it," said the

penitent. "No I shall not," said the priest, "You must give it to the right owner." "But he has refused to take it" said the penitent, "and what shall I do with it?" "If this be the case you may keep it." The holy father granted him full absolution. The penitent knelt and kissed his hand, craved benediction, confessed himself, and departed with a clear conscience, and a very valuable gold watch into the bargain.

Salem Obs.

Manuscript Pentateuch.

The literati are likely to be highly interested with an original ancient manuscript of the Pentateuch, now in the possession of Dr. Sams, of Darlington, Durham. It is of goat skin leather, in two volumes, and measures two feet wide, and sixty-nine feet long. Each sheet of skin is divided into pages, five inches and a half in width. The letters are very large, and not only most beautifully written, but ornamented with a number of tagin or corronal. The antiquity of this manuscript may be inferred by its being written on leather; a circumstance which would have hardly taken place after the invention of vellum was made. It is believed to be fifteen hundred years old, and has been above eight hundred years in one Jewish family on the continent, from whence it has recently been procured under the most interesting circumstances. During the calamities which followed the train of Bonaparte's wars, a Jewish family of opulence had been reduced to utter ruin, and compelled to emigrate. They came to Holland in their exile, and were there so very much reduced as to be obliged to pledge, as their last resource, this precious treasure of their laws, under a limitation of a considerable time for its redemption. The time expired, the pledge was not redeemed, and the property was sold in Holland by the person who lent his money on it. It has been preserved with the greatest care, in a rich cover, fringed with a fine silk. The rollers on which this manuscript runs, are composed of beautiful mahogany. It has been seen by a number of Hebrew scholars and Jews, and it is generally thought to be the most ancient copy of the five books of Moses in existence.

Education in Germany.

If the information given in a French paper on this subject be accurate, the lower orders of the German population are among the most favoured in the world. It is said that the system employed throughout

Austria for spreading instruction among the lower orders, is attended with great success. In each village are schools, the masters of which are paid by government. No one is allowed to marry, who cannot read, write, and show some acquaintance with arithmetic; and, under a penalty, no master can employ a workman who is not able to read and write. Small works on moral subjects, written with great care, are circulated among the classes. Hence crimes are extremely rare; and in the course of twelve months scarcely too executions occur at Vienna.

Water versus Ardent Spirits.

“If,” says Hoffman, a celebrated German physician, “there is in nature a remedy which deserves the name of universal, it is in my opinion pure water. The use of it is so general, and so necessary to us all, that we can neither live, nor preserve our bodies sound and healthy without it.”

Water is the natural drink of plants and animals of every description, and is the only article which can fulfil those ends for which the introduction of a liquid into the human system is demanded. Its use is equally adapted to every age and temperament,—to every season and climate. It facilitates digestion, and, by its fluidity and mildness, promotes that free and equable circulation of the blood and humors through all the vessels of the body, upon which the due performance of every animal function depends.

Metaphysics.

A Scotch blacksmith being asked the meaning of Metaphysics, explained it as follows: “When a party that listens disna ken what the party who speaks means, and the party who speaks disna ken what he means himself—that is Metaphysics.”

This blacksmith merits a doctorate of laws, divinity, or philosophy better than many Drs.; and a moderate share of his good sense would scatter a great deal of learned fog, produced by some mens’ excessive ambition to be exceeding wise.—*Journal of Humanity.*

Lion and Horse Fight.

A nobleman in the early part of the reign of Louis XV, having a very vicious horse, which none of the grooms or servants would ride, several of them having been thrown off, and one killed, asked leave of his majesty to have him turned into the menagerie, against one of the largest lions. The King readily consented, and on a certain day was conducted thither. Soon after the arrival of the horse, the door of the den was drawn up, and the lion, with great state and majesty, walked to the mouth of it, when, seeing his antagonist, he set up a tremendous roar. The horse immediately startled and fell back: his ears were erected, his mane was raised, his eyes sparkled, and something like a general convulsion seemed to agitate his whole frame. After the first emotions of fear had subsided, the horse retired to a corner of the menagerie, where, having directed his heels towards the lion, and having reared his head over his left shoulder, he watched with extreme eagerness the enemy. The lion, which presently quitted the den, sidled about for more than a minute, as if meditating on the mode of attack, when, having sufficiently prepared himself for the combat, he made a sudden spring at the horse, which defended itself by striking his adversary a most violent blow on the chest. The lion instantly retreated, groaned, and appeared for several minutes inclined to give up the contest; when, recovering from the painful effects of the blow, he returned to the charge with unabated violence. The mode of preparation for this second attack, was the same as the first. He sidled from one side of the menagerie to the other for a considerable time, seeking a favourable opportunity to seize his prey; during all which time the horse still preserved the same posture, and still kept his head erect and turned over his shoulder. The lion at length gave a second spring, with all the strength and velocity he could exercise, when the horse caught him with his hoof on the under jaw, which he fractured. Having sustained a second and apparently more severe repulse than the former, the lion retreated to his den as well as he was able, apparently in the greatest agony, moaning all the way in a most lamentable manner. The horse was soon obliged to be shot, as no one ever dared to approach the ground where he was kept.

Illustrations of Natural History.

A powerful Preacher.

"Sir," exclaimed the elder in the tone of pathetic recollection, "Our late minister was the man! He was a powerful preacher, for in the short time he delivered the Word among us, he knocked three pulpits to pieces, and banged the guts of five Bibles."

What Provision hast thou made.

I remember our witty countryman Bromhard tells us of a lord in his time, that had a fool in his house, as many great men had in those days for their pleasure, to whom his lordship gave a staff, and charged him to keep it, until he should meet with one more foolish than himself; and if he met with such an one, to deliver it over to him. Not many years after, this lord fell sick; and indeed was sick unto death. His fool came to see him, and was told by his sick lord that he must now shortly leave him. "And whither wilt thou go?" said the fool. "Into another world," said the lord. "And when wilt thou come again, within a month?" "No." "Within a year?" "No." When then? "Never." "Never! and what provision hast thou made for thine entertainment there, whither thou goest?" "None at all" "No!" said the fool, "none at all? here take my staff. Art thou going away forever, and hast taken no other care how thou shalt speed to that other world whence thou shalt never return? Take my staff, for I am not guilty of such folly as this."—*Bishop Hall.*

Reproof to Prayerless Fathers.

How many parents are there, who never bow around the family altar, or teach their children the duty of prayer! Little do they reflect upon the import of these words, "Pour out thy fury upon the families of the earth that call not on thy name."

A young lad who had received no religious instruction from his parents, being taken ill, and informed that he had but a short time to live, cried out, "Father, I can't die, you must not let me die. O, that I had prayed? Father, why have you never prayed for me?" He soon sunk in the arms of death. If that parent have any feeling, how bitter must be his reflections upon his past neglect of duty. Let every prayerless father take warning from his example."—*Philadelphian.*

Magnetic Pole.

It is stated in Brewster's Journal, that letters have been received from Professor Hansteen and his companions, to the 18th of February. They arrived at Irkutsk on the 7th of that month; afterwards visited Kiachta, and passed into China. "Their observations have proved perfectly satisfactory, and the position of the magnetic pole is ascertained. Centuries may elapse before Siberia will be again so thoroughly observed."

THE EVANGELICAL LUTHERAN INTELLIGENCER.

*Hier stehe ich, ich kann nicht anders;
Gott helfe mir! Amen!—LUTHER.*

VOL. IV.]

DECEMBER, 1829.

[No. 10.]

Christ-day.

There are but few Festival days, which the Lutheran church celebrates, in addition to the Lord's day. These are, as is well known, such as were signalized by those important events, which declared the celestial mission of Jesus Christ, as the Saviour of the *whole* world.—We do not deem it our duty, at this time, to make many remarks, upon the question, whether or not it be proper to set apart certain days, for the commemoration of events, in which the world is deeply interested. That question has long been settled in our church, and hence it is, that every pious Lutheran, gladly lays aside his ordinary affairs, to repair to the Sanctuary of Jehovah, as often as the twenty-fifth of December returns, or, if circumstances not under his control prevent him, he engages in private devotions, and derives ineffable joys, from the contemplation of the scene, in the stable of Bethlehem of Judah. Enraptured, he sings,

This day almighty love fulfils
Its great eternal word;
This day is born in Bethlehem,
A Saviour, Christ the Lord.

Christ-day, or Christmas, according to the general appellation given to the birth-day of Christ Jesus, is most eminently calculated, to impress the mind with a sense of the necessity and immense advantages, of an experimental knowledge of Jesus and Evangelical religion. He who has been converted from darkness to light, is excited to greater zeal and watchfulness, and if a parent, takes occasion to teach his children, to speak the praises of him, who came to this world, for the sole purpose of procuring, for man in chains and abject slavery, a most

glorious liberty. It is highly probable, that such reflections, prompted our Fathers to spend several days in devotional exercises, when the anniversary of Christ's birth, death, resurrection, &c. returned. This excellent and profitable custom, exists still among our European brethren, and has not been generally abandoned in the United States. The Fathers of the Lutheran and German Reformed churches, continued the custom, but some of their sons seem to have more wisdom! Would to God, we could say, celestial wisdom, but alas, it is that which is foolishness before God. If it be said, many other denominations, pay no attention whatever to Festival days, or, that they afford an opportunity to slaves of vice, to gratify their vitiated appetites, we would answer, If you are a Lutheran, it is degrading to lose sight of the usage and discipline of the church, so long as both are in accordance with the spirit of the Gospel. We have no need to copy after others, nor to innovate, unless it be manifest, that innovation will create more zeal with knowledge, and a greater degree of spirituality. As to the slave of vice, he is a child of Satan, and disregards the Lord's day, as well as Festival days. Alas, thousands spend it, in idleness, amusements, drunkenness and debauchery. And shall we therefore, demolish the edifices, consecrated to the service of our Lord? Shall we declare, that our Fathers erred; because they believed, we must keep the Sabbath day holy?

Brethren! our ardent prayer is, that you may repair to the Sanctuary of the Lord, on the coming day of Christ, and that he may be born in your hearts. Go with your families; wrestle with God in prayer, that he may cause you a happy Christmas, by enabling you to see Christ—to be united to him; for remember, "there is no condemnation to them who are in Christ Jesus."

Some of you will have an opportunity to partake of the Holy Supper; see that you obtain the proper garments of the heart, and enjoy it. If any spend their time in dissertations upon the hour when the Supper should be administered; the posture of the communicant, when partaking; the form and colour of the bread; do you seek to prepare the heart, that it may truly become the mansion of Jesus. Then may you sing,

Glory to God on high!
Ye mortals, spread the sound,
And let your raptures fly
To earth's remotest bounds;
For peace on earth,
From God in Heav'n,
To man is giv'n
At Jesus' birth.

Periodicals.

The important aid, the Christian church has derived from Periodicals, cannot be too highly appreciated. Hundreds of those, who are now actively engaged in the benevolent institutions of the day, were enlisted, upon the perusal of Periodicals. In them they find dissertations, which convince them, that every man owes a part of his time, talents and money, to promote the cause of Christianity. Through these messengers, they learn both the wants of their fellow-beings, and the most successful method of supplying them. Hence the Bible societies, Tract, Missionary, Education, and Sunday school societies, that have been brought into existence, and hitherto sustained. And, within a few years, many denominations of Christians, have established Theological Seminaries, because, through their respective Periodicals, the people have to their astonishment learned, that many thousands even in our own country, are destitute of the preached Gospel, and that many pious, talented and well-taught Ministers are required.

The Presbyterian church (English) was among the first, that experienced the good effects of religious Periodicals, as their wide field, numerous and useful clergy prove. Already have they sufficient men, whom they send out, to districts, where but *few* of their church live, to whom they preach, engage the attention of others, some of whom never were attached to any church, and with some aid for a year or two from the general treasury, establish and sustain, flourishing churches. Besides, through their Periodicals, the people are well informed as to their peculiar doctrines, church discipline, &c. This it must be granted, is an important point. For although, Protestants generally, differ only upon non-essentials, yet it is highly necessary, that each particular church, should support its own regulations, so that harmony and beauty exist throughout. We never can advocate, or consent, to confusion and disorder—that a man should be in part a Lutheran, and an Episcopalian, Presbyterian and German Reformed, Calvinist and Arminian, Socinian and Quaker. No, let him be regular as the one or the other. But, is this consistent with the interests of Christianity, or with the spirit of the Gospel? Yes, just as that garden, in which you find order—the rose having its place—the tulip, hyacinth, each its own, and yet, all these of variegated colours, is visited with much more delight, than when a contrary arrangement exists; thus, will the vital Christian experience much more delight, in seeing each member of a particular branch of the church in his own place, than that of vacillate and have no fixed principles.

To promote therefore, the beauty of the Protestant church, Periodicals are indispensable. They introduce the different denominations to each other—they enable the Christian to behold them all, as harmonizing and beautifying the visible church.

About four years ago the *Intelligencer* was brought into existence, by the Evangelical Lutheran Synod of Maryland and Virginia. Before it, the Lutherans in the United States, had no Periodical, excepting a Magazine published in the German language, which however, for want of support, ceased to exist. And had it been continued, still the English community would have remained ignorant of our church. It may be said, that this is a matter of no consequence, but we are decidedly of opinion, that however much humility should be recommended, yet that the operations of our church, being more extensive, and embracing more members than many other denominations in the United States, should be known. The true disciples of our Lord Jesus, to whatever denomination they are attached, rejoice to find, that so numerous a body of Christians exist as the Lutherans. They bless God, that his cause is supported and defended, by more than they could have imagined. Yes, the *Intelligencer*, has gladdened the hearts of many, who previously, scarcely knew any thing of us, or believed, that we were in numbers few, and those inefficient, familiar only with the German language, whilst various erroneous views were had of our doctrines and church-discipline. Several persons not members of our communion, have contributed aid for establishing and sustaining our Theological Seminaries, and one Gentleman, at this time an active member of a sister church, pays himself, four subscriptions to the *Intelligencer*, from a conviction, that it is a Periodical, well calculated to do good, by bringing before our own people, and Christians generally, the excellent and biblical principles of the most ancient branch of the Protestant church.

Several years ago, another Periodical was commenced in New York, viz: The Lutheran Magazine. This work, has had the greatest and happiest effects to the north. Lutherans, who had nearly forgotten their own church, have been roused to a sense of their duty, and others have now a great respect for a church, which they before despised.

But the grandest effects of these Periodicals are, that many Missionary and Education societies have been formed. Yes, many of our young brethren and sisters, in the Northern, Middle, and Southern states, have been induced to step forth, and to form various benevolent institutions. Already are several pious young men supported at our Seminaries, through the various associations, that now exist in the

bosom of our church. The Editor received but recently, a letter from a gentleman, who in his travels met with a copy of the *Intelligencer* far south of this. It was at a public house, where he took up lodging for the night. He observes, that to pass the evening he read it, and as he had once been attached to the Lutheran church, he felt anxious to know whether, and how it really existed. Having long since removed to a country, where no Lutherans could be found, he was compelled to unite with another denomination, and consequently, made no further enquiry concerning the church of his fathers. But, after reading a communication concerning our Seminary, and the different Missionary societies, formed among us, his first love returned, and he determined, if he should reach his home, to do something preparatory for obtaining Lutheran service in his neighborhood. We then do say, that Periodicals should be sustained by our people. But alas, of this, all have not been convinced, and unless they soon are, those they have must cease to exist. The Editor of the *Intelligencer*, asks for nothing more, than the co-operation of his brethren in the Ministry, by transmitting to him matter, and aiding him to obtain subscribers enough, to pay for the paper and printing. He is left to write himself, in addition to many letters that must be answered. Many members of Councils or Vestries, do not take the *Intelligencer*, and some have discontinued, because they have some relative who is a subscriber from whom they can borrow. There are indeed men, whom God has blessed, with much of this world, who consider themselves at the head of their churches, and do not receive one religious Periodical, devoted to the interest of our church, when, if they really were convinced of the utility of these messengers, as we trust they will now be, they would pay for several copies, rather than stand guilty of being accessory to their destruction.

With these remarks upon religious Periodicals, we leave the subject to the serious and sober consideration of those who call themselves Lutherans. We would merely add, that a very interesting and useful Periodical is now published in the German language, under the auspices of our Synod of West Pennsylvania, and that great exertions should be made to sustain it, to rouse our German members, to become more zealously engaged in the cause of Theological Seminaries, Missionary, and other holy institutions, which are now flourishing, chiefly through the zeal of those, whose public service is conducted in the English language.

A broken-hearted Nun.

The following affecting piece is taken from that valuable work of Blanco White, entitled "Evidence against Catholicism." It displays the distressing and awful effects of shutting up in a Convent, innocence and beauty, on pretence of religion, in terms truly affecting. This is the case of but one, but we have reason to believe that hundreds, yea, thousands like her, have lost both body and soul by Popish enthusiasm and Popish tyranny. Their bodies cast away as it were, in this world, and their souls eternally ruined in the world to come. What cause have we to rejoice and give thanks to God, whilst we press our Bibles to our bosoms, and Christ to our hearts, that he has placed us in a land where His word alone can be the rule of Faith—where no *infallible* Pope can tyrannize over our consciences, and render us miserable, both in time and in eternity!

G.

"The eldest daughter of a family, intimately acquainted with mine, was brought up in a Convent of Saint Agnes, at Seville, under the care of her sister, the abbess of that female community. The circumstances of the whole transaction were so public at Seville, and the subsequent judicial proceedings have given them such notoriety, that I do not feel bound to conceal names. *Maria Francisca Barreira*, the unfortunate subject of this account, grew up a lively and interesting girl, in the convent; while a younger sister enjoyed the advantages of an education at home. The mother formed an early design of devoting her eldest daughter to religion, in order to give her less attractive favour, a better chance of getting a husband. The distant and harsh manner with which she constantly treated *Maria Francisca*, attached the unhappy girl to her Aunt by the ties of the most ardent affection. The time, however arrived, when it was necessary that she should either leave her, and endure the consequences of her mother's aversion at home, or take the vows, and thus close the gates of the Convent upon herself forever. She preferred the latter course, and came out to pay the last visit to her friends. I met her, almost daily, at the house of one of her relations, where her words and manners soon convinced me that she was a victim of her mother's designing and unfeeling disposition. The father was an excellent man, though timid and undecided. He feared his wife, and was in awe of the Monks, who, as usual, were extremely anxious to increase the number of their female prisoners. Though I was aware of the danger which a man incurs in Spain, who tries to dissuade a young woman from being a Nun; humanity impelled me to speak seriously to the father, entreating him not to expose a beloved child to spend her life in hopeless regret for lost liberty. He was greatly moved by my reasons: but the impression I made was soon oblit-

erated. The day for Maria Francisca's taking the veil was at length fixed, and though I had a most pressing invitation to be present at the ceremony, I determined not to see the wretched victim at the altar. On the preceding day, I was called from my stall at the Royal Chapel, to the confessional. A lady, quite covered by her black veil, was kneeling at the gate through which females speak to the confessor.—As soon as I took my seat, the well-known voice of Maria Francisca made me start with surprise. Bathed in tears, and scarcely able to speak without betraying her state to the people who knelt near the confessional, by the sobs which interrupted her words; she told me she wished only to unburden her heart to me, before she shut herself up for life. Assistance, she assured me, she would not receive; for rather than live with her mother, and endure the obloquy to which her swerving from her announced determination would expose her, “would risk the salvation of her soul.” All my remonstrances were in vain. I offered to obtain the protection of the Archbishop, and thereby to extricate her from the difficulties in which she was involved. She declined my offer, and appeared as resolute as she was wretched.—The next morning she took the veil, and professed at the end of the following year. Her good Aunt died soon after; and the Nuns who had allured her into the Convent by their caresses, when they perceived that she was not able to disguise her misery, and feared that the existence of a reluctant Nun might by her means transpire, became her daily tormentors.

After an absence of three years from Seville, I found that Maria Francisca had openly declared her aversion to a state, from which nothing but death could save her. She often changed her confessors, expecting comfort from their advice. At last she found a friend in one of the companions of my youth; a man whose benevolence surpasses even the bright genius with which nature has gifted him; though neither has been able to exempt him from the evils to which Spaniards seem to be fated in proportion to their worth. He became her confessor, and in that capacity spoke to her daily. But what could he do against the inflexible tyranny in whose grasp she languished!

“About this time the approach of Napoleon's army threw the town into a general consternation, and the Convents were opened to such of the Nuns as wished to fly. Maria Francisca, whose parents were absent, put herself under the protection of a young prebentary of the Cathedral, and by his means reached Cadiz, where I saw her on my way to England. I shall never forget the anguish with which, after a long conversation wherein she disclosed to me the whole extent of her wretchedness; she exclaimed, *there is no hope for me!* and fell into convulsions.

"The liberty of Spain from the French invaders, was the signal for the fresh confinement of this helpless young woman to her former prison. Here she attempted to put an end to her sufferings, by throwing herself into a deep well; but was taken out alive. Her mother was now dead, and her friends instituted a suit of *nullity of profession*, before the ecclesiastical court. But the laws of the Council of Trent were positive, and she was cast in the trial. Her despair, however, exhausted the little strength which her protracted sufferings had left her, and the unhappy Maria Francisca died soon after, having scarcely reached her twenty-fifth year."

Popish Miracle.

The Patron Saint of the town of Naples, is a Saint Januarius, part of whose blood, though shed in Martyrdom, more than fifteen hundred years ago, is still preserved in a vial. On the day of the Saints' festival, the Bishop, surrounded by a crowd of Priests, and a multitude of lighted tapers, and clouds of smoke of frankincense; takes the vial in his hands, when a red lamp appears in an upper division. The people in crowds are kneeling in the church, expecting the yearly miracle with the greatest anxiety, whilst the Bishop handles the vial every way, till the lamp begins to melt and falls in drops into the lower part of the glass. Upon this, the bells are wrung, the guns are fired, and the whole town is in a state of rapture. The trick is so gross, that there is not a Priest, or a man of common senses at Naples, that is not convinced that the red clot, is a certain composition which melts with very little heat—the heat that the hands of a Priest, and a crowded house will produce. Sometimes it is a longer time, in being brought about, and the populace, for whom the juggle is performed, are in a state of great fear and discontent. On one of these occasions, a very excellent friend of mine, an English officer was near the Priests; but the meeting being delayed, he were advised by one of them to retire, for the mob would have torn him to pieces, from a notion that the miracle was delayed on account of his being a Protestant. When the French, during the Revolutionary war, were in possession of Naples, the Priests wished to raise a tumult against them, and on the day of Saint Januarius, the blood would not melt. The mob were ready to take up arms, when the French General sent word to the Arch-bishop, that if the miracle was not performed instantly, he would play the artillery upon his palace. This broad hint had its desired effect, the blood began to drop, and all was quiet.—[Blanco White.

Dialogues of Devils.

We have hitherto, but seldom adverted to any of the religious periodicals of the day, except in terms of commendation, or for purposes of defence or explanation. Much less have we ever attempted to provoke a controversy with any religious denomination. The paper which is covered with controversial writing, with abuse, or with recrimination, may be much more profitably dedicated to religious information, or to other subjects connected with the church. Topics which would occasion levity, or give pain, we have considered it our duty to avoid. These rules, our readers will not, we hope, think infringed by an examination of a piece in a periodical which we have just seen, and upon which a valuable correspondent has sent us the following strictures.

It will be necessary, Mr. Editor, to inform the reader, that there is a religious paper published in Tennessee, called the "Calvinistic Magazine." Its main design is, as the name imports, to state, illustrate, and defend those peculiar views and tenets, summarily called Calvinism, consisting of election, reprobation, final perseverance, irresistible grace, &c. It aspires to the rank of a grave, dignified religious periodical. The last number, consisting of thirty-six pages, is, with the exception of the two first pages, and part of the third, entirely occupied by an article, entitled "The Western Pilgrim." The piece is of course too long to be copied into the *Intelligencer*—an abstract is all that we can furnish.

"The Pilgrim who relates the adventure, in the first person, commences rather abruptly, by stating, that "the dim path he had pursued for several hours over rugged and barren hills, now began to wind its way up the steep and rocky sides of the mountain." After admiring for some time "a veteran rock that stood in the pride of its strength," "a frightful ravine," and a "tall pine, lifting his branches high, &c." he heard, "as the obscurity of twilight came on," "the voice of distant thunder," and a "tempest was announced." It soon began to rain, but he fortunately found a cave in a deep hollow, "at the base of a large rock." After he had entered and secured his horse, he lay down to repose. "Meanwhile, the hurricane without, raged with unabated fury." He is uncertain "how many hours he may have dozed," but he recollects that he was roused by a "strong stench" of brimstone, which of course, gave note that some unearthly visitant was nigh. He accordingly saw a blue flame in the centre of the cave, near which were seated two forms; their outlines were indistinct, as the fire did not burn very brightly at first. He says however, that his "mind was at once satisfied" that they were

“spirits of darkness,” sprites, imps, or something of that nature—he does not enter into detail concerning the usual appendages of such personages, horns and tails, though to have mentioned these, would have been perfectly consistent with the whole story, for, except in its “moral,” it scarcely rises above a ghost story or a nursery tale.

After these preliminaries, the pilgrim proceeds to state the object of the meeting. He learned from the conversation of the two devils, that Lucifer, who had been travelling in foreign countries, had appointed this meeting, for the purpose of learning from his principal officers, “how things had been managed during his absence.” One of the devils said that Lucifer had been actively employed abroad, that long ago his empire had suffered from the preaching of the gospel by the disciples of Jesus Christ, and that the contest was now renewed with redoubled vigor. Tidings came from every quarter, that the heralds of Christianity had invaded his pagan dominions—that the Bible, the Missionary, the Sabbath, had been sent to every nation under heaven—that the danger was great, &c.

He was interrupted by Moloch, who suddenly entered the cave, “just arrived from Hindostan,” as we learn from the Pilgrim, or rather the devil. He was in a very bad humour, and as the Pilgrim remarks, would not exchange greetings with his friends at the fire. A large crowd of devils soon entered, among whom there was one who peculiarly interested the Pilgrim by his “polished and courtly air,” and the “respectful attentions which he received.” His “surprisingly easy and graceful motion,” seemed to fire the imagination, and open the poetic vein of the Pilgrim, who accordingly favors us with some lines from “England’s bard.” The Pilgrim’s curiosity was greatly excited, when he saw that this devil had “an appropriate and friendly remark for every one that he encountered,” and he was much pleased to see that the “diminutive and worthless devils received a full share of the attention” of this interesting devil, as well as the more dignified demons. Nay, “he shook hands with extraordinary cordiality”—this polite devil actually shook hands with all, “often taking the trouble to go out of his way, in order to give the salutation, and would lengthen his face, and enquire with wonderful seeming concern, “how they had fared since he had last seen them.” The intense curiosity of the Pilgrim was at length satisfied, by hearing this remarkable being called by one of his companions—*Belial*.

Belial is one of the principal actors in the subsequent parts of the narration, which now assumes a dramatic form. If our readers have not already become disgusted with this childish recital, we solicit their continued attention, as the dialogue which follows, introduces grave history, and is theological, deliberative, political, laudatory, and *unchris-*

tion, both in the matter of fact, and in the spirit with which it is written. To the words of the pilgrim, which we have generally used, we have affixed marks of quotation.

"At this moment the room was darkened; instantly all eyes were in one direction, and the hurried whisper went round, "his majesty! his majesty!" "This monstrous figure, horrible and vast," was no less a personage than his Satanic highness. He was quite pleased to see his faithful followers after so long an absence, but his brow was dark and portentous. After an awful silence, the favorite of the Pilgrim, Belial, demanded: "What news from abroad?" "News!" said the chief, with a dreadful voice, a voice that "spread far and wide through the spacious mansion, but it was not returned. The distant echoes of the cavern shrunk back and feared to answer a voice so terrible." This phenomenon reminds us of a hero, who was so very formidable, that "his very shadow durst not follow him." Lucifer then stated the news—they were grievances of which he bitterly complained—viz: 1200 missionaries, 40 printing presses, 100,000 Sabbath school children, 40,000 converted idolaters, tracts, idols falling down, &c. Every true Christian will praise God for having so highly blessed these undertakings, but he will not associate the thanks which he gives to God, with ludicrous ideas nor will he, when he reflects on the triumph of Christianity, represent the devil as blubbering like a child. There is something too dignified too holy in his feelings at such a moment, to debase them by mirth. An Apostle would mourn when darkness prevailed, would rejoice in the Lord when the cross was preached with success among pagans, but he would not endeavor to amuse his hearers by farcical representations of the devil.

Lucifer then remarked that as the tide of evangelizing influence threatened to cover every heathen land, and could not be checked, when the barriers were once prostrated, something must be done which would *dry up the source*. "In the heart of Christendom, the deadly wound must be inflicted. Those benevolent associations must be broken down—or spirits of darkness! your cause is ruined. With this view, I have called this council. Speak Belial."

Our readers will now see the object of the meeting. We learn from the narrative of the Pilgrim, that it was to discover by what means the pure source from which so much good flowed, might be tainted. It was to resolve upon a plan by which the benevolent exertions of Christians at the present day, might be checked, by which dissensions and angry feelings might be awakened, by which the fair field which lies open before us, might be darkened and obscured by threatening clouds—clouds which would break, spoil all the good seed that had been sown,

and cover again the blossoming wilderness with desolation. Belial rose. He spoke of the injuries which his Master's kingdom had sustained. The national Bible Society had "achieved wonders"—whole states had caught the spirit—every family had been supplied with a bible. The American Tract Society had been equally vigorous. The very haunts of vice and pollution had been invaded by tracts—where the name of God had never been uttered except in blasphemy, a tract, an unpretending tract, with its "still small voice," was heard to admonish and reprove. The American Sunday School Union had completed the triumph—every abode where darkness had once securely dwelt, was forced open, and light from heaven entered with its reviving beams.

When Lucifer heard of these things, he began to "foam at his mouth with fury." To soothe him, Belial relates the arts by which he endeavored to sow dissensions—dissensions, which, as he hoped, would overthrow the fair fabric of our benevolent institutions; and now we learn the real design of the whole piece. It is well known that the Methodists withdrew some time ago, from the various societies to which they had hitherto belonged, and established their own Bible, Tract, Sunday School, &c. Societies. It is also known that, particularly since the petition was offered to Congress to discontinue Sunday mails, the Presbyterians have been charged with desiring a union of the state with their own church, and the Methodists have, it seems, largely contributed to the extension of the rumor. This solves the whole mystery—the devil "turns state's evidence" against his associates, the Methodists. Belial relates that he hastened to the clergy of the Methodists, and told them that they would gain nothing by uniting and co-operating with other denominations in these benevolent institutions. "You will be losers," he said to the Methodist clergy, "your clerical domination will suffer—your *book concern* will bring you no profit—set up—set up for yourselves." The Methodists took the advice, or rather yielded to the impulse of a spirit from hell, and as our Pilgrim's friend, Belial, represents it, did set up for themselves, and formed their own Bible, Tract, and Sunday School Societies. But their opposition was harmless: Belial did not yet succeed in destroying Bible, &c. Societies. The secession of the Methodists did not give the least "check" to those institutions. We would here ask the Pilgrim, why then display such rancor towards the Methodists—why implicate *every* Methodist preacher—why say that they are all possessed by demons, if they do no harm? Why not mourn for them, and in secret pray to him who once cast out so many demons, that he could again befriend those modern demoniacs? Why publish it abroad, so that the infidel may find food for his wit, and the luke-

warm Christian may be led to turn away in disgust from sincere piety and real zeal.

As Belial could not succeed by his own devices, he examined "the book of the chronicles of hell," and hoped to find there a hint. Nor did he search in vain. He then mentions that he read of the ingenuity of Lucifer, who whispered to Pharoah that the Jews would usurp the power of the state, and who actuated Haman when he accused the Jews of feelings hostile to the king. The idea was, that the people of God had been always represented by Satan, as enemies of the state. Here Lucifer interrupted Belial, and related himself, a subsequent victory which was still more brilliant. "Accuse him," said he to the Jewish rulers, in the time of Christ, "accuse him as an enemy of the Roman government—say that he designs to set up an establishment of his own." And the Jews, in compliance with the wishes of Lucifer, said that Christ had called himself a king. On this hint Belial spoke. He said, that in imitation of his great master, he had awakened the same cry against the "Calvinists—especially the Presbyterians." Against the Calvinists, said Lucifer, who followed with a long speech—Against the Calvinists? Why they are the very last whom you could charge with being enemies of the state. He then related too facts which clearly proved that this insinuation could be levelled against the Presbyterians in vain. From what he said, we gather that, when Jefferson brought the declaration of Independence into the Hall of Congress, Lucifer who was present, determined to give it a death blow. Liberty, liberty with the Bible was ruinous to his kingdom. He accordingly went from one member to the other, "said to one—Be cautious, to another—Don't be rash, tempt not too far the vengeance of Britain." The declaration was read," but the "house hesitated—wavered." His insinuation had almost prevailed, "the liberty and the slavery of the nation seemed to hang in even scales." The members of the old Congress, were all but one, literally spell-bound by the devil, and had not this one touched them with his wand, we would still pay tribute to Britain. But he arose, it was John Witherspoon, "the most distinguished Presbyterian minister west of the Atlantic, the father of the Presbyterian church in the United States. "He cast on the assembly a look of inexpressible interest and unconquerable determination." He delivered a short but powerful address, and "slavery kicked the beam." As the "surviving signer" is a Catholic, the Pilgrim, of course, includes him among the number of those who were so successfully tempted by the devil, and so completely enthralled by him. Lucifer added, that about the same time, as he was passing over Virginia, he saw at a very early hour in the morning, a crowd in a secluded spot, in the midst of the immense forests below him. He paused—heard that

there was to be preaching, and determined to hear the sermon. Fearing lest the "shadows cast by my broad wings, might attract notice," said Lucifer, "I took the form of Minerva's bird, and perched on the branch of an old oak." Lucifer, who with much taste introduces his classical allusion, paid the deepest attention to the sermon, as he gives copious extracts. The theme was "love of country." The effect was, that "from this neighbourhood a valiant troop soon marched to reinforce the continental army." "But Belial, mark; that master spirit, whose eloquence kindled this flame of patriotic enthusiasm, was a Presbyterian preacher." The inference which Lucifer wished to draw from these two facts, was, that the charge against the Presbyterians could not be sustained. His idea was, that Belial should have charged the Methodists with being unfriendly to the government, since they "had taken part *against* the country" in the Revolutionary struggle. Lucifer had entered, it seems, the library of a Missionary station in the East Indies, where he happened to pick up Buck's Theological Dictionary, the whole of which he perused, as he mentions the last article. The Pilgrim does not, however, wish to represent the devil in the character of a theological student, he was like the spider, which finds poison in the flower from which the bee extracts honey. He found in Buck's dictionary, the startling fact, that all but one of the Methodist preachers who were natives of England, returned home at the commencement of the Revolution. They were like Arnold, Lucifer remarks, who became a traitor by going to England. They all felt like Arnold, and hated America as much as he did. At least the Pilgrim, that is, Lucifer thinks so. "While the Presbyterians were in arms, the Methodist preachers, regardless of the groans and tears of the people, hurried to England, and threw their weight and influence into the scale of tyranny." We will not dwell upon the disposition of the man who could write such things, he is an object of pity, and we are well assured that but few among the members of his church can be found, who would stoop to such mean arts to injure the Methodists, as are here employed. The editors of the Magazine subjoin a note at this stage of the dialogue, in which they propose some questions, which they think will substantiate the declarations of Lucifer. But these questions, which are really assertions, prove too much, if intended as arguments. The Methodists were enemies to our independence, it is asserted in these questions, *because*, before the Revolution, when the church of England was established in this country, they adhered to the church of England—*because*, they did not dissolve their connection with the established church whilst they were British subjects—*because*, the Methodists of the present day, who live in England, adhere to the established church—*because*, if King George had

succeeded, the Methodists would still belong to the established church; as the Methodists do now in England, &c. But does not all this equally apply to American Episcopalians? Shall we slander them, because their ancestors chose to belong to the church in which they were born, and which was established in the country? But we must not trespass upon the patience of our readers. Lucifer concludes by very forcibly observing—"Why, Belial, half a devil could have made the guilt of the Methodists glare before the whole nation."

Belial soon removed the doubts of his Satanic Majesty, concerning the practicability of his project to represent the Presbyterians as enemies of the state. He referred to the proverb, "Republics are ungrateful." If the services of the Presbyterians were recent, it was of no consequence—"favours" he said, "are soon forgotten." A generation soon arose that knew not Joseph; with similar injustice, the present generation has forgotten, as he, Belial thought, that the independence of America, was altogether the result of the patriotism of Presbyterians. He was unwilling to charge the Methodists with treason, as the assistance of some large sect was indispensable; the Presbyterians would be too generous to assist him against the Methodists, therefore he was forced to receive the Methodists as his allies against the Presbyterians. Besides, the Presbyterians were intractable—"they are everlastingly *quoting scripture*, and appealing to argument," and this would not answer his purpose. "This is evident from the fact, that though they have known all along, the part which Methodist preachers acted at the revolution, they have made no blowing-horn of it. they have not told it to perhaps one in fifty of their own church members." So that the treachery of the Methodists was kept a profound state secret. Their departure to England was hitherto unknown to any but the Presbyterians. Whereas, if the "Presbyterians had taken sides with England," the Methodists would have immediately made it known to the whole country, as soon as they had discovered the secret. The reader will perceive how ridiculous these insinuations are. Belial says, that though he accorded with the Arminians, and consequently with the Methodists, in his private sentiments concerning the decrees of God, final perseverance, &c. yet he could not but sometimes laugh, when he saw "how unmercifully the Calvinist pelted, pounded and pummelled, with the hard mallet of plain scripture, "his brethren, the Methodists" "Their skulls could not" he said, "resist, nor their cunning dodge this mallet." It is obvious that the Pilgrim thinks the time has now come, when the Presbyterians *must* make a "blowing-horn" of the treachery of the Methodists. The editors of the Calvinistic Magazine, regret that they must do it now, but add that "the Methodist preachers have tempted

their own fate" *The secret is now divulged*, that the Methodist preachers went to England at the time of the Revolution.

Belial now alludes to some occurrences in which he was a partner of Bangs and Badger, the editors of the *Christian Advocate*, concerning which, they must answer for themselves; it would lead us too far to enter into an investigation. We mention this part of the dialogue, merely to introduce a question made by Lucifer, which will furnish an application to the long sermon we are giving our readers concerning devils. Lucifer asks, "Have they"—the editors, Methodists—"frankly confessed their guilt in basely slandering their brethren (the Presbyterians?) Have they, in the spirit of true repentance, asked the forgiveness of that injured people, at whom they had aimed this deadly blow?" This very question we would propose to the writer of the article which we have reviewed? Has *he*, or will *he*, if he possess but one spark of manly feeling (for piety, true genuine piety, would not have given birth to the article) will he frankly confess the guilt with which he has loaded himself by this wanton attack upon a large body of Christians, among whom, much as we disapprove of some things among them, we sincerely believe that many, very many pious individuals may be found? Let *him* ask the forgiveness of *that* injured people, the Methodists. We by no means justify them in their conduct to the Presbyterians, but he has widened the breach—he has endeavored to stir up political animosity—he has endeavored to rouse a spirit of religious bigotry—that *odium theologium*, which is the bane of real piety, he has endeavored to awaken. Had he, in the form in which he presents his ideas, given warnings—had he pointed out the danger, lest zeal would grow cold, had he insisted upon unanimity in general—had he shown that the only method by which we may finally overcome the powers of darkness, is to stand united, to be zealous; to confide in the assistance of a God, with whose wishes our exertions are so consonant—had he laid aside sectarian feelings, and assumed the character of a member of the church of Christ, and not of a division of the church of Christ, we would have cheerfully concurred with him, however much we might disapprove of his plan of making fiends declare the wishes of God, when revelation so clearly informs us of his whole counsel. But when we see that his only object is to remove an imputation which no well-informed man would make against the Presbyterians, to elevate those of his own faith, at the expense of a large class of Christians, and to load them with severe and harsh reproaches; we cannot, no, we cannot even by our silence, approve of him, however small the sphere may be, in which our voice can be heard. His whole array of friends has been presented to our eyes, merely to give effect to an impolitic and censurable attack against the Methodists.

The Presbyterians have been charged by the latter with wishing to unite state and church. We are confident that no sensible Presbyterian expects that this union will take place in our country. If the Methodists have done wrong, (and we by no means approve of all their proceedings) let them be kindly admonished. If they will not listen, let an appeal be made to a candid public—if all err, the Methodist as a member of a church, and the public in general, still the case is not hopeless—reason and truth will finally prevail, however loud the Methodist; and however unjust the public may now be. Unpretending charity, sincere love to God, unaffected zeal for the welfare of the heathen; in Presbyterians and in members of any church, will soon force the conviction upon the minds of all, that their design was, not to advance the temporal interests, nor to confirm the political sway of their church, not to rule the destinies of America, nor make all Americans become Presbyterians by insidious or compulsory means, but to advance the interests of the “city of the great God,” to extend the glory of the King and Judge of men. But why should any church endeavor to fix a stigma upon a sister church, even if she errs, why represent her as actuated by the worst fiends from hell, why say in the rudest and most uncouth and vulgar language, that her preachers are instigated by the devil, filled with the gall of bitterness, and more unprincipled than a slave would be—why endeavor to revive those angry feelings which burnt so dreadfully in our Revolutionary struggle. We had thought that ill-will against our enemies—that hatred against Britain and her partisans, had long since been buried in the grave—among Christians. Those who then opposed the best interests of our country, or who refused to support her, or who deserted her in her utmost need, have mostly descended to the grave. Can it be necessary to revive the feelings which should have died with them? Can political animosity favor the progress of Christianity? or by proving that the Methodists have been traitors to our country, will the kingdom of Christ be more fully established? If the Methodists have charged the Presbyterians with ambitious views, if they have accused them of seeking a union of church and state, if they have not comported themselves as humble, candid Christians, why oppose them with their own weapons, if these were not handed forth to them by the laws either of honor or religion—why recriminate in return? Is this blessing them that curse us, or doing good to them that hate us, or *praying* for them which spitefully use us and persecute us? Shall we revile those who revile us? Is this the example of Christ? When the Jews said he wished to be a king, did he meanly retort the accusation upon them? Did he ever abuse those who abused him? Or to promote the extension of his gospel, did he ever attempt to enlist the national and political feelings of the Jews,

on his side, by telling them that from his ancestor David, were derived all the temporal blessings which the Jews ever enjoyed? Is not this attack against the Methodists rather to be traced to a latent, or more properly, to an open hostility against their doctrines? If they preach a Saviour who died for all, if they preach free grace to all, if they say that God wills not the damnation of a single soul, but reproaches every sinner with being himself the cause of his ruin—if they declare that no man is excused from repenting—that those who conceal their unwillingness to break the bonds of sin, by alleging that they must wait till God calls them, render themselves still more guilty—if they say that God has called, and is always calling to all, and hence, in the words of St. James, tell all to draw nigh to God, and that God will then draw nigh to them, to seek the Lord before he will be found by them, to knock before it will be opened, and not expect an irresistible grace which will save them by force, if they teach that man must at all times take heed, they fall and do not lull them into a false security: may not all this explain the foul and low attack which has been made against them? On the supposition that they are wrong in their sentiments, and the Calvinists right, still does this justify the latter in their uncharitable attack? We do not attempt to vindicate the Methodists from every charge; we believe that some of their methods of making converts, that their various modes of exciting the feelings, their camp-meetings,—are frequently pernicious to religion, and far from being followed by the salvation of their souls. It has indeed been often forcibly and unanswerably demanded of them.—Did Christ, or did Paul, or any Apostle, conduct a camp-meeting as you do? Did they resort to such underhand means as you do, to increase the number of believers? Did they shout and exclaim, and terrify, and then declare their subject to be a regenerated man? But it can with equal force be asked—did Christ, or did Paul, or any Apostle, take such means to convict their adversaries of error, as the Calvinistic Magazine has here taken? Did they write dialogues in which devils personate unbelieving Pharisees, Saducees or Pagans? Did they endeavor to gain friends by representing the chief priests of former times, as traitorous, and their successors as equally traitorous and corrupt? Did they endeavor to throw ridicule upon the Pharisees and Saducees, by representing the devil as agreeing, in his private sentiments, with their opinion? Did not, on the contrary, our Saviour and St. Paul, display the conformity between the unrepentant, and the prince of darkness, with sorrow or with holy indignation, and notwithstanding faces? Did not Paul too, everlastingly quote scripture? If this be the practice of the Presbyterians, as the devil complains in the dialogue, the writer has widely deviated from the practice of his church.

for instead of quoting scripture, he represents himself as quoting from the "chronicles of Hell," as being merely the mouth-piece of a fiend. Shall we say that Hell engendered the opposition of the Methodists, or that devils inspire all their preachers, or that they are embodied fiends? Is this the way that Christians of modern times must defend their doctrines? Have they no other method of convicting their adversaries of error, than by affirming that their piety is perjured, and that their faith is the offspring of hell? And this is in accordance with the religion of the Prince of Peace—this is done by professed followers of him who always blessed when he was cursed! Verily, we find it difficult to reconcile these contradictions. We know not how to reconcile such an undermining attack with the dignified and open resistance of the Christian. We cannot comprehend in what way such an illiberal procedure can harmonise with any principle which Christians are commanded to observe. Is it in accordance with the firmness of character of Christ, or with his mildness, or with charity, which thinketh no evil? No—let the writer not take refuge in caves and among devils, —if his doctrines are founded upon scripture, they must prevail—God, without the assistance of wit or ridicule, will establish his Gospel. If they are not founded upon Scripture, they never will prevail, though Lucifer, Belial, and every other fiend of hell, which the Pilgrim saw, would advocate them, whisper them abroad, and endeavor to instill them in the heart.

Had we found the article in a newspaper, we would have ascribed it to a thoughtless scribbler, or to a malicious, but imprudent bigot. But when we find it in a grave, religious periodical, which professes to advocate the doctrines of the Gospel, we must condemn, severely condemn it. We hope the reader will excuse the length of this article—we have very reluctantly passed over many more topics contained in the dialogue, to which our space does not allow us to advert, but which, were we to enlarge, we could not mention except in terms of the most severe reprobation. We conclude, by adding that we sincerely hope the writer of the piece in question, will dispassionately examine it again, refer to those on whose judgment he may rely, and who may give him good counsel, (for he really needs it) and pray that God may enlighten his mind, and infuse into his heart a portion of the mild and gentle spirit of the religion of Christ.

FIAT JUSTITIA.

Sermons.

At the late meeting of the Synod of Maryland and Virginia, it was deemed expedient, to invite our Ministers, to furnish sermons for the *Intelligencer*, so that one might appear in each number. Our friends

may depend upon it, that gradually, we shall succeed in the plan, and we doubt not, it will prove very profitable to our readers.

As no sermon has yet been transmitted to us, and, as we lately delivered a funeral address, upon the request of a brother of the deceased, which we have been earnestly desired to publish, we have resolved, because of numerous duties devolving upon us, not to issue it in a separate pamphlet, but to occupy a part of the *Intelligencer* for the purpose.

FUNERAL ADDRESS,

Delivered upon the decease of the REV. JONATHAN HELFENSTEIN, late Pastor of the German Reformed Church. By *David F. Schaeffer*, Pastor of the Evangelical Lutheran Church.

HEBREWS XIII. 7. *Remember them which have the rule over you, who have spoken unto you the word of God; whose faith follow, considering the end of their conversation.*

A recent and distressing event, in which we all have been deeply interested, has induced me, to propose for your consideration, this solemn exhortation of Paul to the Hebrews. The event to which I allude, is the death of my brother and colleague, the Rev. *Jonathan Helfenstein*, late Pastor of the German Reformed Church in this city.

Having been associates in our early youth, and, for the last eighteen years, most intimately connected in the Ministry of reconciliation, it would be unnatural to pass over silently, the separation which God has caused between us. He was the only one of the Ministers of the Gospel, who labored in this city, during my service of nearly twenty two years, that remained. The others were either called to labor in other fields, or, to enjoy their reward, in another and better world. It is therefore without affectation, that I exclaim in the words of David, "I am distressed for thee, my brother Jonathan!" Indeed, had I not been particularly requested to deliver a funeral discourse, I should have deemed it my duty to speak of him, as having been, not only a faithful servant of Jesus Christ, but also a kind husband, an affectionate parent, and sincere friend. Alas, the curtain of death has shrouded, and hid him from our sight!

But—the stroke is from the hand divine,

To him we must submit, and not repine.

Permit me, to call your attention, to an exposition of the duties, incumbent upon the people, to their spiritual guides, whom God removes from them by death.

Remember them, says the Apostle, which have the rule over you; The power of Pastors, is very different from that of civil rulers, which is founded on force. Peter, in his first epistle, exhorts Pastors to feed the flock of God, faithfully and willingly, not for filthy lucre, but of a

ready mind, or as *M'Knight* renders it, "from a good disposition." When this can be said of any one, he has all the authority, and power, and influence, peculiar to Ministers of Christ. And, when death removes him from the field of labor, his memory should be cherished and preserved by the people, as a valuable treasure.

Such a Pastor was my deceased brother. It is well known, that the support granted to Pastors, by our German churches at least, is scarcely sufficient to procure the necessities and comforts of a family. As to this fact, we ourselves can testify. Appalling as it is, still did my brother, for many years, actively perform all the duties incumbent upon him, and bring into requisition all his energies, to promote the glory of God, and the salvation of souls. When it became necessary, that he should officiate occasionally in the English language, he stated to me his difficulties, having read German authors chiefly, whilst preparing for the Ministry. But, said he, "whatever my deficiency may be, and however unkind critics are, I can still tell the sinner what he must do to be saved, and I will make the effort." However humbly he viewed his talents, he made the effort, and *spoke unto the people* the word of God, in the English language, with much acceptance, whilst his discourses in the German language, always proved him to be, a good theologian, and a true Evangelical preacher. To his own church, to which persons are attached, who cannot profit from services conducted in the one or the other language exclusively, he was particularly useful. He should therefore be held in grateful remembrance.

He spoke the word of God. By this term, we generally understand the Bible—the scriptures of the old and new testament, and these he expounded, and applied to his hearers, with an earnestness peculiar to himself. But, the term "word of God," we may also consider as a title, very applicable to the Lord Jesus Christ. He is called the Word, says the immortal Luther, not only as the begotten of the Father, but, because by him, the creation and redemption of man was spoken. It was then, Jesus Christ, God above all, blessed forever, whom he spoke, preached and presented to his hearers. Whatever may have been his peculiar views of non-essentials, his discourses universally drew the attention of his hearers to repentance and faith in Jesus Christ. A few days before his dissolution, he remarked to me, "Brother, faith is every thing; go to Abraham, Isaac, Jacob, it was faith; come to Jesus Christ and the Apostles, it was faith." He did not consider faith as consisting in certain tenets, engendered in the brain of man, but, as "the substance of things hoped for, and the evidence of things not seen." Whenever this can be said of a Pastor, he merits the grateful remembrance of the people.

Think not, however, that a people discharge the duty incumbent upon them, by a mere remembrance of the official operations of their Pastor. There is much more required. "Whose faith follows." Very clearly does the Apostle require, that his faith in the doctrines, precepts, and promises of the gospel, should be imitated. True, Pastors have their infirmities, and these are very generally viewed through a magnifying glass, for the world delights to dwell upon the frailties of those, who are devoted to the Lord Jesus Christ. But, it is the duty of a people, to look to the soundness of the doctrines embraced and inculcated by their Pastors. And, of my deceased brother and colleague, it can with truth be said, that he was of an unshaken faith, in all the doctrines of the gospel. Whatever errors prevailed—whatever opposition was in existence, to the plain truth, he supported and defended it, through good and evil report. Although it is generally supposed, that the people are not under obligations, to take an active part in defence of the truth, nor in an opposition to errors, yet it is an uncontrovertible fact, that though Pastors should be pre-eminent in their devotion to the cause of Jesus, all who profess Christianity, are under the most binding obligations to defend it under all circumstances, and in every situation. And, if this be conceded, it is a natural inference, that they who are in front during the contest with the enemy—who disregard the formidable array and show of the enemy, and, by their courage cause him to retreat or to surrender, or, actually arrest his progress, should be imitated by those whom they led on to battle.

A Pastor is to be viewed as one, who is at the head of the Christian army, marching "against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." How formidable then the foe! But, the enterprise is rendered still more precarious and appalling, by the inclination of many professors to rebel against their Pastors and spiritual guides. And such is the cunning and ardent zeal of the enemy, that nothing is omitted, which is calculated to fan the flame of discord among professors of Christianity. Frequently the Pastor receives into his social circle, such as profess attachment to him, and the cause he is promoting and defending—he unbosoms himself to them—he unfolds his plans, and lo! Judas like, they turn against him—cause the enemy a momentary advantage, and increase the difficulties of their Pastor. Instead of sustaining his merited influence, they endeavor to diminish it. Instead of approving of his measures, they censure them, in language loud, reaching the ears of the enemy. And, if in any matter, or error in judgment, should be discovered—if ever he evince human short-sightedness, or fails in any operation, from causes not under his control, he is treated with the

most relentless severity, by the very characters, for whom he made so many sacrifices, and endured the most excruciating pain, with so much forbearance.

Now, if a Pastor, under such circumstances, continues in the Ministry, something more than temporal considerations influence him—something more than the world can import, sustains him. It is faith; faith did I say? Yes, it is faith in Lord Jesus Christ, that enables him “to entreat, when defamed—to bless when reviled; to suffer when persecuted; and to continue a faithful adherent, to the cause of his divine master.”

It is the duty of a people, to imitate this faith of their Pastor—so to learn and experience the doctrines of Jesus—so to obey his precepts, and to depend upon the promises of Jesus, such as that most important one “Lo I am with you always, even unto the end of the world.”

My deceased brother and colleague, had many difficulties to encounter. His communications to me, were frequent and confidential. I shall only allude to them, and that so far, as their application, may be profitable to us. His grand object was, at all times, to “cast down imaginations, and every high thing, that exalteth itself against the knowledge of God, and to bring into captivity every thought, to the obedience of Christ. He cared but little, for the polish of his weapons, but sought to keep them in such a state, as would prove them effectual in their use, and he knew well how to wield them. All did not acknowledge this fact—all did not sufficiently appreciate his sincere devotedness to the cause of the Lord and immortal souls, nor were all disposed, to view him and his operations in the most favorable light. Perhaps he was not bigot enough for such. Though faithful to his own church, and much attached to it, yet was he favorable to Protestants generally, & Lutherans in our vicinity know, that when he did speak of that great and eminent servant of God, Luther, or of our customs, discipline and doctrines, it was uniformly, in terms which delighted them. He was too upright and honest, to make insinuations and innovations, for the purpose of aggrandizing himself or his church, by such ignominious means, as some perhaps employ.

As a citizen of this world, he had other trials and disappointments, calculated to affect and wound his mind. But, notwithstanding these, he continued a firm Captain, in the army of Jesus, who was ever precious to him. Not ten minutes before his spirit left the tenement of clay—when the power of articulation had ceased—when his eyes were closed, I asked him, is Jesus still precious to you? and with a remarkable exertion, he answered in the affirmative by a nod!

The God of love will sure indulge
The flowing tear, the heaving sigh,

When righteous persons fall around,
When tender friends and kindred die.

It was faith, that enabled him, thus to stand and though his body gave away—though his body yielded, yet did his confidence in Jesus sustain his soul. Such a faith we should imitate, or, in the words of our text, follow.

But a people, should consider the end of their Pastor's conversation. The term conversation, has very different significations, according to the connection it has, with the context. Thus we read in one of Paul's letters *Philip. 3. 20 For our conversation is in heaven*; There the import is, birthright, home—our birthright, our home is in heaven. But in our text, it has, in my opinion, reference to the issue of life.

When Paul wrote his epistle to the Hebrews, he was aware of the difficulties and temptations, to which they were exposed, and in order to encourage them, never to swerve from the path of duty, he reminded them of the faith and end of the conversation which characterized a number of faithful servants of Jesus, who were taken off by the Jewish rage. Among them was Stephen, one of the seven deacons, noticed in the Acts of the Apostles. He was a man, full of faith and of the Holy Ghost, and fearlessly did he discharge his duty to God, and fellow-sinners. His sermon, which we have on record is remarkable for strength of arguments, and, though it had not the desired effect, yet it cut his hearers to the heart and they gnashed on him, with their teeth. Was he terrified? Did he endeavor to palliate? Did he cringe to the ungodly? Oh no! "He looked up steadfastly into heaven, and saw the Glory of God, and Jesus standing on the right hand of God." This fact also, he declared unhesitatingly, and lo, the enemies of the truth stoned him to death. The circumstances attending his death are remarkable. Excruciating as was his bodily pain—convinced as he was, that the preaching of the truth was the cause, he still adhered to his master, and longed to be with him; "Lord Jesus, receive my spirit. Calm and serene was his soul;" and whilst showers of stones were falling upon him, he expressed concern for his enemies—lay not Lord, this sin to their charge, and then——fell asleep.

Here was an example, worthy of imitation, and here was the issue of a life of faith, to excite the Hebrews to consider it, whilst they were enduring sufferings, inflicted upon them, by unbelievers. True, Stephen lost his life, or rather, he was violently arrested in his earthly career, by a cruel death. But it was only *the body that was killed*—the soul they were not able to kill. The body experienced pain, but the soul was rejoicing. The spirit winged its flight, to the celestial mansions, to be present with the Lord. There all pain and danger ceased—then did he,

Bathe his weary soul
In seas of heav'nly rest
Where no wave of trouble can roll
Across his peaceful breast.

Yes his bright and lively faith introduced him into a paradise filled with every thing that can yield delight and refreshment to the soul.

But can the case of Stephen be applicable at the present day? Truly, Pastors are not now stoned to death, and they rank high in society; their profession is without difficulties, and produces them ample compensation! This may be the language of some inconsiderate minds, but my deceased brother, knew better. It is very certain, that neither was he, nor are any of Christ's ambassadors, literally stoned to death, but, I verily believe, that, when Pastors, regardless of the frowns of the self-conceited, self-righteous, and ungodly, declare the truth, and the whole truth, their lives are shortened by the conduct and acts of Satan's children. The perversion of their remarks; the misrepresentations of their views; motives and acts; the base ingratitude of those, who are pretended friends; the unfeeling remarks upon their infirmities and weaknesses; the readiness to condemn and desert them, instead of praying for them; soothing and encouraging them—such a course of conduct, acts as a canker upon the body; debilitates the system, and causes frequently an early and painful death.

Indeed, Pastors are a mark, which too many imagine, they are at liberty to shoot at, with arrows dipped in the most deadly poison. And, when the Pastor possesses acute sensibility, and refined feelings, it causes him to cry out, very frequently, "Lord Jesus receive my spirit!"

Whatever the trials and sufferings of him were, whose early departure from the scenes of this world, we much lament, he had much comfort in the assurance, that he had an interest in Christ. If his body was infirm, yet was he composed in looking to Heaven, for it was his sweet home.

At length a fever seized him. I saw him perhaps at the very moment, and advised him to apply means for its removal. He consented, but declared his belief, that he would soon be removed from this world of sin and sorrow. The disease increased in violence daily. Nothing was omitted, that was calculated to arrest its progress; but alas, vain was all medical skill; vain the wishes, the prayers and tears of his friends and relatives. He saw it. I shall die, said he, to his brother, (the Rev. A. Helfenstein, of Baltimore,) and me, who sat by him. Feel my pulse and you will agree that my view is correct. Yet he conversed freely

upon the great subject of religion, and in his last hours, dwelt with much emphasis upon the necessity of it, especially, when he addressed himself to the members of his family.

And here it may not be out of place, to mention some pious and glowing effusions that fell from his lips, in the hearing of a number of persons. It was a day or two before his dissolution, I think, with eyes closed, he exclaimed, O eternity, eternity, eternity! His brother drew nigh, and enquired, whether he was distressed in mind? Leave me to my own reflections, was the reply, surely the judge of the earth will do right! Then after a short pause, he expressed his confidence in the atonement, his faith in Christ, and his hope of glory. He was again asked, are you willing to die? Willing, willing, willing! he repeated, with great emphasis. O yes.—But suppose it should please God to restore you, would you not be willing too? He replied, Ah, that is a matter, I will leave altogether to him. One of two alternatives appears to me, (said his relative,) to be certain: You will either come out of this furnace of affliction, doubly refined, or you are rapidly preparing for glory. O then, he replied, will I sing Glory, Glory! Many more similar effusions were heard, which cannot now be distinctly remembered. It is satisfactory however, to know, that for several days preceding his dissolution, he appeared to breathe the very soul of religion, seeming to be all love, connecting the simplicity of the child, with the sound judgment he possessed during his health.

On the 23 of September, he fell asleep in Jesus. I saw him breathe his last.—Him, with whom I had a daily intercourse for many years—with whom I so often officiated in this city and county. He is no more among us! He has left me in the field of labor. Yes, my brother Jonathan, you have “fought the good fight,” and now you are enjoying the victory!

Severe as the affliction is to you, his relatives, yet you have much cause of rejoicing in the Lord. If it is considered an honour, to be allied to a brave soldier of this world, who fought many battles with success, and thus added to the honour of his country, what language can describe that honour, which you possess, in being connected with one, who fought under the banners of a crucified Saviour, with success. If but a single soul was saved, through his instrumentality, (and we believe there are many,) O, how bright must he shine, among the stars of the first magnitude. If you are faithful, you will see and embrace him again. Death cannot forever sever you from him. True, he cannot return to you, but you can go to him, and then you and he will never weep, for, where he is, there is neither crying, nor pain, nor death.

Finally, I would admonish you, my beloved people, to unite with me zealously, in the cause of the Lord Jesus. I have been connected with you, for many years—longer than any other in this city was, save one, (the pious Krug.) I too, shall be removed from you sooner or later. O pray for me, that my faith and conversation be such, as shall be approved of by my Master; that when I shall be called before him; when I shall be separated from you, my faith and conversation may be remembered by you, with profit.

Brethren! but a little while and the grave will be opened to us.—Already has my brother and colleague, given an account of his labours; he no doubt rejoices in having found, that some sinners were led by him, under God, to the Lord Jesus. Yes, when he stepped into the Temple of the Holy City, beyond the blue curtains, he was no doubt welcomed by such, who once sat under his discourses. O the ecstatic joy at thus meeting each other! O, the praises to God, to see him, who was the instrument of their salvation! O, the inquiries after friends and relations, yet on earth!

Brethren, the saints made perfect are waiting for us, to welcome our entrance into the Holy City. Ere long, its spires will glitter in our view, if we be truly converted to God, and the melodies of the members of the church triumphant, will fill us with rapture—Amen.

Hartwick Seminary.

The annual examination of the Theological students of this Seminary, was held on the 24th of August last: Eight students were examined in various branches of Theology; two of which, Messrs. *C. A. Smith*, from New York, and *W. D. Strobel*, from Charleston, S. C., have completed their studies, and will present themselves for examination at the ensuing meeting of our Synod. Through the whole course of the examination, the students acquitted themselves in the most satisfactory manner. The Rev. Principal and Assistant Teacher, who conducted the examination in the presence of several clergymen of our church, exhibited the most gratifying evidences of the success which has attended their labours in this department of the Seminary.

In the evening of the day of the examination, addresses were delivered by Theological Students on the following subjects: AN EULOGY on the *Rev. J. P. Goertner*; by *C. A. Smith*: REFUTATION OF UNIVERSALISM, A Dissertation, by *W. D. Strobel*: THE REFORMATION, A Dissertation, by *T. Kilmer*.

The students of the Academical Department were examined the following day, (August 25,) in all the different branches of English and classical education usually taught in the Seminary. In the evening, the anniversary of the Philo-Phronean Society was publicly celebrated, when the following addresses were delivered by the members of the Society. viz: Salutatory Address, and Address to the Society, by G. W. Morell. Sir William Wallace, an Eulogy, by W. Otman. Beauties of Nature, an Essay, by J. Selmsier. The necessity of national virtue to the permanency of our political institutions, an Oration, by L. Swackhammer. An Eulogy on Rum, (burlesque,) by J. E. Alma. Greece, an Oration, by C. F. Vogel. Valedictory, by N. W. Goertner.

The Board of Trustees met on the day appointed for the annual examination of the students at the Academical Department. Several important subjects connected with the interests of the institution, engaged their attention. In pursuance of the recommendation of the Rev. Principal, measures were adopted to raise the standard and establish a more regular and systematic course of instruction in both departments. The Rev. Principal submitted to the board a plan for the special government and direction of the Theological Department, which was unanimously adopted. The plan consists of a number of rules and regulations, specifying the qualifications which shall be deemed requisite for the admission of Theological students; the course of studies they shall pursue, and the time that shall be required to complete it. It establishes a regular system of government over the students while they remain in the Seminary, and provides for their dismissal under various circumstances, as they may occur. From this arrangement, recommended by the Rev. Principal, and adopted by the board of trustees, we anticipate the most favorable results to the Theological Department of the Seminary. As soon as a similar arrangement for the Academical Department shall have been completed by the committee appointed for that purpose, the whole will doubtless be published by the Board, and we shall then have an opportunity of laying it before our readers.

At the last meeting of the Board, the Rev. John D. Lawyer, was chosen a trustee, in the place of the Rev. P. W. Domier, resigned.

The board now consists of Rev. Doct. A. Wackerhagen, President; J. D. Husbards, Esq. Secretary; Jerome Clark, Treasurer; W. C. Bouck, Esq. Agent; Rev. F. G. Mayer, D. Nash, G. A. Lintner, J. D. Lawyer, Messrs. D. Simmons, P. N. Bonesteel, A. Metcalf, and J. C. Möller, Members.—[Luth. Magazine.]

Evangelical Lutheran Synod of New-York.

XXXIV Session.

In compliance with a resolution adopted at the last annual meeting of the Body, the Ministers, Lay Delegates and Commissioners from Congregations, assembled in the Evangelical Lutheran Church at Palatine, Montgomery County, on Sunday, September 13, 1829.

At 10 o'clock, A. M. the Synodical Discourse was delivered by the Rev. Doct. HAZELIUS, Principal of Hartwick Seminary, and President of the Ministerium, to a very numerous and attentive congregation. After a short intermission, the Synod and congregation again united in the devotional exercises of the sanctuary. The sermon was preached by the Rev. Mr. SCHWARTZ, from the Synod of South Carolina. At 6 o'clock, P. M. a discourse was delivered by the Rev. G. B. MILLER, Secretary of the Ministerium.

Divine service was also performed in the Evangelical Lutheran Church, at Stone-Arabia, at 2 o'clock, P. M. by the Rev. H. N. POHLMAN, Treasurer of the Ministerium. And at the same time in the Evangelical Lutheran Church at Minden, by the Rev. Mr. SENDERLING.

The session of the Synod was opened in the church of Palatine, on Monday morning at 9 o'clock, and continued, with short intermissions, until Tuesday in the afternoon. The proceedings of this meeting will soon be published, when we shall have an opportunity of furnishing our readers with some interesting extracts. The annual report of the Rev. President, was an interesting and important document, embracing a variety of subjects, which were recommended to the consideration of the synod, and engaged its attention. Applications were received from a number of vacant congregations for the settlement of Ministers, and measures were adopted to supply some of the destitute portions of the church. Pursuant to a recommendation of the Western Conference, and the suggestion of the Rev. President in his official report, a committee was appointed to prepare a form of church discipline, with instructions to report at the ensuing meeting of the Synod. A committee was also appointed to prepare for publication, a faithful translation of Luther's small catechism, and make a selection of such other works as they may deem necessary for supplying the immediate wants of the church. A resolution was adopted, recommending to the churches in connection with our Synod, the religious celebration of the 25th of June next, or the following Sunday, in commemoration of the

presentation of the Lutheran Confession of faith, to the Diet at Augsburg, on the 25th of June, 1530. At this meeting, the subject of a connexion with the General Synod of the Lutheran Church, in the United States, was again introduced, and after some discussion, it was resolved, that the Rev. President, write to the officers of the General Synod, requesting them to communicate to the members of this body, all the information which they may deem proper to disclose in relation to the subject, and that the final determination of the question be made the order of the first day of meeting of the next Synod. The committees on the Hartwick Seminary, vacant congregations, and Missionary concerns, submitted their annual reports, and were continued for the ensuing year.

At a Ministerial session on Tuesday morning, it was unanimously resolved, that WILLIAM D. STROBEL, of Charleston, S. C., a student of Hartwick Seminary, and HENRY I. SMITH, of Pennsylvania, be licensed as candidates for the ministry, and Rev. THOMAS LAPE, of Johnstown, Rev. CHRISTIAN BERNHARD THUMMEL, of Chitinango, and Rev. JOHN EISENLORD, JR. be ordained as Ministers of the Gospel. Mr. C. A. SMITH, a student from Hartwick Seminary, was also examined, and recommended to be licenced by the President, as soon as he shall have attained the age required by the constitution.

On Tuesday at 2 o'clock, P. M. a numerous and attentive congregation assembled in the church, to witness the solemnities of licensing candidates and ordaining ministers. By appointment, the Rev. G. A. LINTNER, preached the ordination sermon, from ii. Timothy, 4th ch. first clause of 2d verse, *Preach the word.*

After which, the candidates for ordination presented themselves at the altar, and were earnestly and affectionately exhorted by the Rev. PRESIDENT, to a faithful and diligent performance of their professional duties. They were then solemnly ordained by the imposition of hands, and prayer by the Rev. PRESIDENT, assisted by the Rev. F. C. SCHAEFFER and G. A. LINTNER.

The applicants for license were then also addressed by the Rev. PRESIDENT, and having entered into the engagements required by the constitution, they were received as licensed candidates for the ministry in the Evangelical Lutheran Church.

The exercises were concluded by the singing of a hymn, and the benediction.—[*Luth. Magazine.*]

The Protestant,

(A NEW WEEKLY PAPER.)

It is with much pleasure, says the New York Observer, that we notice the proposal of a weekly publication about to appear in this city, to be entitled "*The Protestant*," expressly devoted to the portraiture of Popery, and the defence of the doctrines of the Reformation. It is greatly to be lamented, that so many professed Protestants, should in the present age have lost all distinct and vivid impression of the essential anti-christian character of the Papal System. It may be attributed to the operation of a variety of causes. The Romish Hierarchy has, through the good providence of God, in most countries been so curtailed in its secular dominion, for many years past, that an opportunity has not been afforded of rekindling those fires of persecution which now dimly burn only in the page of history. Notwithstanding the more placid policy now adopted, there are many indications that although the teeth of the beast have been drawn, its spirit remains unchanged. No boast of the papacy is better supported than that of *immutability*! not one pretension of the dark ages has been abandoned—not one error of the council of Trent recanted. The Romish religion has never been regarded with much interest in the United States, because we have deemed ourselves too enlightened to be duped by its errors, and its resources too small to make any impression on our community. Advantages have been taken of our security. Diocese after diocese has been erected in this country—nunneries are established—two Anti-Protestant newspapers are now published in New-England—several respectable Seminaries of education, in which the minds of hundreds of the first youth of our country are imbued with predilections for Catholics, are in operation—more than a hundred Jesuits in the service of the *De propaganda*, are constantly employed in promoting the interests of their establishment, with their peculiar devotedness of plausibility, among the ten thousands, especially of the great valley of the Mississippi, who are captivated with a system which makes so striking an appeal to the senses, who saves the indolent, both the trouble and the responsibility of forming their own creed, which tallies so exactly with all the self-righteous feelings of the natural heart, and which comes recommended with numbers, learning, riches, and the imposing claim of comparative antiquity. It is time that the Christian public should awake to enlightened solicitude on this subject. "All the wiles," said Dr. Beecher, in the note of alarm unheeded, which he sounded two years since his Missionary sermon, "all the wiles of ages past are put in requisition now to heal the fatal

wounds which the beast has received; and to render the system still more powerful and terrific. The leaven is in secret and open operation in this country, and the quick action of the beast, to the touch of the spear in Palestine, shows that he is neither dead nor asleep. And, considering the civilization, and wealth, and silence, which the system comprehends, it is from Popery, no doubt, that the Gospel is destined to experience the last and most determined resistance."

We believe many will unite with us in deeming such a publication as the "Protestant," as highly seasonable and demanded by the state of our country and the exigencies of the cause of the truth. From our personal acquaintance with the Editor, we are persuaded that few persons in this country are better qualified for the undertaking than he, by a residence in a Catholic country, by a thorough acquaintance with the Popish controversy, and by an ability to hold a fertile, ready and able pen. The prospectus, after stating that all topics which have been, or now are controverted among those Protestant denominations who "hold the head," will be entirely excluded from its pages, gives the following syllabus of its expected contents.

Narratives displaying the rise and progress of Papacy; its spirit and character in former periods; its modern pretensions; and the present enterprising efforts to recover and extend its dominion, especially on the western continent.

Biographical notices of Martyrs, Reformers, and Popish persecutors.

Essays describing the doctrines, discipline, and ceremonies of the Romish Hierarchy; and its desolating influence upon individual advancement, domestic comfort, and national prosperity.

Illustrations of the Sacred Prophecy, relative to the Mystical Babylon.

A faithful expose of the moral and religious condition of Lower Canada, as debased by the prevalence of the Roman Supremacy.

And a notice of all interesting religious occurrences.

From this brief syllabus of the proposed contents of the paper, it will be perceived that THE PROTESTANT will furnish to persons not conversant with the genuine nature of the Papal System, an antidote to its delusions, that it will delineate its withering effects in every country where the God of providence has mysteriously tolerated its way—and, by unfolding the special advantages of the ever-blessed reformation, where its benign principles have ruled, it may excite a quenchless untiring zeal to promulge the benefits of that gloriously eventful ecclesiastical and civil revolution; that thereby we may aid in expediting the joyous long prayed for era, when the mighty angel with a strong voice shall resound "BABYLON THE GREAT IS FALLEN, IS FALLEN!"

The paper will be issued weekly in quarto. Price \$2 per annum—

THE EVANGELICAL LUTHERAN INTELLIGENCER.

*Hier stehe ich, ich kann nicht anders;
Gott helfe mir! Amen!—LUTHER.*

VOL. IV.]

JANUARY, 1830.

[No. 11.]

New Year.

Upon the commencement of another year, we congratulate our readers. True, it is in accordance with *usage*, to tender to friends and acquaintances, the compliments of the season, but, we are not actuated by *usage* only. It is with sincerity, that we rejoice, that God has spared you hitherto, and, that we wish you and your families, the enjoyment of every temporal and spiritual blessing, for many future years. As the work of regeneration, is not accomplished in a *day* or year.—As many years, can, and ought to be employed, to perfect it, in order that we may enjoy its beatifying effects, we most earnestly wish, and beseech of God, that you may be continued in this world, to see the return of a New Year's Day frequently.

Though it is very difficult for the Editor to speak of himself, yet he is constrained to say, that as a Minister of Jesus, he is much concerned for his brethren in faith, and in his Editorial capacity, sought nothing, but the advancement of their spiritual interest and the promotion of the Redeemer's kingdom, especially, within the bounds of that Church, to which he gives the preference before any other. His ardent prayer is, that his brethren in the Ministry, may labour with increased zeal and success henceforth, and that with the New Year, new zeal for the salvation of the soul, may evince itself in every member of the Church.

Readers of the Intelligencer, not attached to the Church of the Editor, will have observed, that however decided his preference, yet that in perfect accordance with the character of a Lutheran, he rejoices in the right of private judgment, for which the immortal Luther contended, and admires the man who exercises it. Hence, he has frequently dwelt upon the impropriety of brethren failing, in sincere love for each other, because of a difference of opinion upon non-essentials; and never

did he, knowingly or willingly offend brethren of other Christian denominations, because of a difference of opinion upon non-essentials. And, he has the happiness of being able to assert as a fact, that the most perfect good feeling exists between him and the many Editors of Religious Journals, with whom he exchanges. When occasionally, a subject was differently viewed among us, such difference was at all times expressed in respectful and friendly language. Many of them, have indeed expressed their gratification, in being enabled to know the Lutheran Church, from the columns of the *Intelligencer*.

This may however, be the last New Year's address from the present Editor, in the *Intelligencer*. He does not wish it, as he has become much attached to the work, and knows, that it has been a blessing to the Church, in its present form, with all its deficiencies, whilst he is equally convinced, that its continuance is, almost, indispensable. But, our labours, in conducting it, though without pecuniary remuneration, have not been appreciated--deficiencies have been pointed out, many of which were not, cannot be, under the control of an Editor. Typographical errors, with all our care, presented themselves occasionally, and were deemed sufficient authority to censure us, although Hymn books and other books, revised, and revised again by different persons, contain great and prominent typographical errors. But, these matters, would have but little weight upon the Editor, did our people more generally subscribe, and more regularly pay, for the *Intelligencer*. How the Lutheran Magazine is sustained, he does not know, for he can scarcely ever find time to write private letters. But he does know, that the Lutheran Church in the United States, ranks among the most wealthy, and numerous, as to members, and could well sustain from twelve to fifteen Periodicals, but that many of our largest Congregations, receive no Periodical of our own Church, and others contain but a few individuals, who have subscribed to one or the other of the two, that have been ushered into existence. We, now have a considerable debt upon us, which, if what is due the *Intelligencer* were paid, could be liquidated, and a balance would be left us, which we intended for the Seminary and Missionary purposes.

At our last Synod, we made a report, full and particular, upon the situation of the *Intelligencer*. It was well spoken of, and ordered to be printed, but of what avail is this, for we had scarcely reached our home, when letters from several prominent Laymen were received, ordering a discontinuance. One states, that his children now read tracts, (which probably cost him nothing) and another has a relative who is a subscriber. With considerable exertion on our part, we have obtained a few more new subscribers in their stead, but unless the subject is

brought fairly and fully into view, by our Ministers, aided and encouraged, by their Elders and Deacons, we must eventually, see the *Intelligencer* expiring, though in the bloom of life and in good health, for want of sustenance.

The Editor regrets the necessity of being so diffuse in his address, but he is desirous of making a powerful appeal, to his brethren and sisters in faith, whether or not, they will unite with him, in sustaining the *Intelligencer*, and prove during this year, that Lutherans are only to be roused, in order to act with energy,

May Jesus, the Head of the Church, prosper all institutions which have for their object the advancement of his kingdom, and bestow his choicest blessings upon all his children, of every Christian denomination. And, may the *Intelligencer* acquire more strength and vigour, and live, well nourished and sustained, long, long, after its present Editor shall have bid adieu to the Church militant.

Evangelical Lutheran Synod of Ohio.

The minutes of the Synod of Ohio, have just come to hand, and, in order to furnish our readers with a synopsis, we shall defer for another number, a part of the matter we had already prepared for the press. We do hope, that the Secretaries of the different Synods, will endeavor to transmit to us the minutes, without delay, as it is highly important, that our people should be in possession of the transactions of our different Synods, as early as possible.

This Synod convened in Trinity week A. D. 1829, at Lancaster, Fairfield County. On Saturday previously, the services preparatory to the administration of the Lord's Supper were performed, after a discourse by Rev. Fast from Acts 3. 19.

At early candle-light the Rev. Kugler preached, text, 1 Peter V. 5. On Sunday, discourses were delivered in both the German and English language, by Rev. Messrs Wagenhals, A. Henkel, Heinecke and C. Henkel. Mr. Heinecke delivered the Pastoral Sermon from Acts xx. 28.

The Lord's Supper was administered to the members of the Synod and to a considerable number of the Laity. Great solemnity prevailed and cause was given to believe, that many felt the presence of the Lord.

On Monday, the Synod was constituted, by singing a Hymn and Prayer. After the roll was called, the officers for the ensuing year were elected, viz.:

Revd. A. HENKEL,

“ *H. HEINECKE,*

“ — *KEMMERER,*

President.

Secretary.

Treasurer.

The names of the clerical members of the Synod are, Revd. Steck, Stough, Weygandt, Leist, Reaman, Espich, Steck, jun. A. Henkel, Kemmere, Schweitzer, Barth, Heinecke, C. Henkel, Mechling, Wagenhals, Melsheimer, Manning, Fast, Smith, Kugler, Schaeffer, Huet, Reinhart, Schneider, Schuh, Rothacker, Gruber and Zerfass.

Much local business was transacted during Monday and Tuesday. Many petitions for Ministers, and several reports of brethren who had missionated, were read. It was stated, that in many districts, every invitation is given for Ministers of our Zion, and that many circumstances prove, that flourishing congregations could be organized, where at this time our people have no Pastor, and seldom an opportunity, to hear any Minister of the Gospel.

Our brethren in Ohio, evince great zeal for the cause of Christ. Hitherto, they labored under many inoonveniences, for want of our Catechisms and Hymn Books. One brother stated, that he could not for three years, attend to the catechization of the youth, as no Catechisms could be had. Measures will be taken to prevent the recurrence of such a state of things. A Preacher of the United Brethren, made application for admission into our Church, with the determination to study Theology, under the superintendance and direction of a Minister of this Synod. He was accordingly received, as he has such qualifications, which will render him useful.

Every young man, who shall hereafter be admitted into this Synod, must, according to a resolution adopted unanimously, first serve two or three months, as a Missionary, before he can be stationed. This course we hope will be pursued by other Synods, until our Missionary system shall be more perfect.

The Parochial reports for the past year, though deficient as those of all our Synods have hitherto been, are nevertheless satisfactory. There were 2046 Baptisms, 708 were confirmed, 7387 partook of the Lord's Supper, and 63 schools are under the care of the Synod.

A Committee, consisting of Revd. Espich, Heinecke and Wagenhals, was appointed to correspond with our brethren in Europe.

On Tuesday evening, Revd. Mr. Sharrets, a Delegate from the West Pennsylvania Synod, preached in the English language from Matthew 5. 16.

On Wednesday morning, a plan for the publication of a religious paper, in the German language, was discussed and adopted. It is to be entitled "*The Evangelical Lutheran Voice from the West.*"

We cannot omit expressing our gratitude to God, that such zeal and activity pervades our brethren in Ohio. Until a few years, they laboured under many and great difficulties--were few in number, and

unable to extend their operations to such as were unacquainted with the German language. The minutes shew how different the state of things is at this time.

The Treasury contains \$501.33, which is to be expended in sending out Missionaries, and aiding pious and gifted young men, to prepare themselves for the Gospel Ministry.

The next Synod will convene at Zanesville, Ohio.

After the business of the Synod was transacted, the brethren united in prayer, and supplicated the great Shepherd, Jesus Christ, to continue his grace and blessing upon themselves and the flocks committed to their charge, and then adjourned.

Missionary Society of North Carolina.

The Treasurer of the Evan. Luth. Missionary Society of North Carolina, acknowledges the receipt of the following donations and contributions, since his last report to the Society in May 1829.

Mr. Isaac Herchetrader, Wythe, Va.	\$ 1.00
“ Jacob Meisenheimer, Agent, St. John’s Church Carras, co. N. C.	12.50
By Revd. John Reck from subscribers for the year 1828	4.00
Col. Jacob Miller, Wythe co. Va.	1.00
From a friend in Wythe co. Va.	1.00
By Revd. John Reck, from two friends at Union Church, Rowan co. N. C.	2.00
By Revd. Daniel J. Hauer, from the Auxiliary Missionary Society of Zion’s Church, Montgomery co. Va.	10.00

Agents for the Parent Society are requested to exert themselves in obtaining subscribers and donations, and to collect and send in the monies they receive, before the next annual meeting of the Society, so as to enable the Treasurer to prepare his Report.

Through the instrumentality of the Revd. John Reck and others, an Auxiliary Society was formed at a special conference, held at St. Michael’s Church, Iredell co. N. C. Many evinced upon this occasion, a great zeal for the cause of Missions.

It is hoped, that this example will be imitated generally, throughout the district of this Synod, in order that the Parent Society may be enabled to meet the ardent wishes of our brethren (who are destitute of the preached Gospel,) to hear and see among them, Ministers of the Lutheran Zion, who will break unto them and their children the bread of life.

We have just received an interesting communication, from some of our brethren in the state of Illinois. They call loud upon us for aid, and it is high time, that we should at least send them a Missionary. If we, whom God has blessed with Ministers and Churches, do our duty, we shall be enabled, by the next meeting of this Society, to procure a Missionary, well qualified and willing, to labour among our destitute brethren. We assure our beloved brethren in faith, that in the Western country, our Missionaries may be extremely useful—are much wanted, and with the blessing of God, would soon organize respectable churches, that would not only support themselves, but spare a little, to aid the general cause.

DANIEL SCHERER, *Treasurer.*

The Treasurer of the Parent Missionary and Education Society of the Evan. Luth. Church of Maryland and Virginia, acknowledges the receipt of the following monies;

From Revd. I. Kehler, (for subscribers) Madison co. Va. \$7.50

From Miss R. Bayer, Treasurer of the Young Ladies'

Auxiliary Society, Frederick, Md. - - - 9.52

By the hands of Revd. L. Eichelberger, from Miss Mary

Hoff, Treasurer of the Young Ladies' Auxiliary Society, Winchester, Va. - - - 50.00

From Master M. Jones, Treasurer of the Juvenile Auxiliary Society, Frederick, Md. - - - 1.42½

LEWIS MEDTART, *Treasurer.*

Jewish Converts.

The Revd. H. D. Leèves, now on his way to Greece, has sent home from Paris, under date of the 22d. of September, the following important information.

I yesterday received an interesting letter, dated, Brussa, Asia Minor, from one of the Armenians who have felt so lively a concern in the Converted Jews of Constantinople—the same individual who executed for us the Turkish Translation with Armenian Characters, which is now in Mr. Goodell's hands, at Malta, for revision and publication.—He says, that, in the interval between the beginning of March and the end of May, eight Jews were baptised, whose names, and the date of whose baptism, he gives me; and that others are prepared to follow

their example. The Jews raised a great clamor against the Armenians; and excited the Turks so violently against them, that the rich and influential men of this Nation, who had hitherto protected the Converts, were induced, by fear, to disclaim all connexion of themselves, or of their Nation in general, with their conversion and baptism. The eight new Converts were seized and thrown into prison; two of them who had not put off their Jewish dress, and two others who had not yet been baptised, each received, at the instigation of the Jews, 500 blows of the bastinado on the feet; and all of them, together with John Baptist and the younger John, to whom, no doubt, their conversion is mainly owing, were ordered into exile, to Caesarea in Asia Minor. Another Jew, not baptised, who had escaped the researches of the Jews after him, and who, if he had been found, would have partaken in the cruel punishment of the bastinado, took the measure of presenting a petition, on the day of the Courban Bieram, to the Sultan, professing his faith in Christianity, and requesting protection; and then went and voluntarily surrendered himself at the prison of the Reis Effendi; he was, however, sent into exile with the rest; and, in the way to the place of their destination, he, together with the two others not baptised, received baptism at the hands of the Armenians; so that there are now at Caesarea thirteen Jewish Christians; sent forth, I trust, by the providence of God, to announce the Gospel, and kindle a zeal for the conversion of the Jews in different parts, and in the scene of some of the early Apostolical labours.

Not content with this vengeance, the Jews of Constantinople obtained of the Turks the punishment of the Armenians who had most actively befriended the Converts; and five Armenian Priests, and five Laymen, several of whom I knew, have been banished to different parts of Asia Minor. Before his departure, John Baptist was called before the Chia-oas Bashi and Reis Effendi—was examined by them—and, it appears, witnessed a good confession: the particulars of these conferences I am promised by my Armenian Friend, on another occasion, when he has collected all the details.

These are the circumstances to which the Archbishop of Mount Sinai in his last letter; shortly alludes; and which, no doubt, have produced a great sensation at Constantinople; and although the rumours which had then reached the Archbishop had magnified considerably the number of the Jews who had received baptism, yet the event itself, when reduced to naked fact, is sufficiently striking; and presents, as I believe, evident marks that the hand of God is here at work.

These are the first fruits of the confession and suffering of the first two converts; and I feel confident, that under God, the matter will not

rest here, but that the way is preparing for the further triumph of the Gospel among the Jews of the Levant. Many observations might here suggest themselves; but I will confine myself to one, which will be sufficiently obvious, namely, the striking resemblance which these events bear, in many of their circumstances, to some of those in the early Apostolic History. Let us hope and pray that the Spirit of God may rest on these men—may endow them largely with constancy and a simple faith in the Divine Saviour; whom they have confessed before men—and, by the means of apparently weak and feeble instruments bring about great and glorious results for the Kingdom of God.—*London Register*.

Reformation in Ireland.

One of the men then present related the following anecdote:—Some years ago his brother got ill, and he was sent for a charm, as a superstitious cure for the recovery of his brother's health, to the priest. In such cases, the priest, after uttering some form of words over a bottle having water in it, together with crossing over and over several times, for which the priest receives two, three or five shillings, according to the opulence of the person for whom it is required; then it is drank at times, and sometimes sprinkled on the superstitious patient. But he kept the money in his pocket, and brought back some spring water, which was immediately applied, and a miraculous cure said to be performed. "But," said he, "very few persons resort to such ridiculous practices at present." "Why so?" said I. "You know that, Sir, better than I do," said he. At length he said that "the Testaments and tracts are read almost in every house, consequently the people are thereby instructed in things pertaining to godliness; therefore superstition and ignorance are every day falling to the ground."—*Irish Chron.*

Sewing Society of the 1st English-Evan. Lutheran Church of Baltimore.

The Young Ladies of our Church in Baltimore, formed themselves into a Sewing Society, with the determination; to aid the cause of educating pious young men for the Ministry, and sending out to our destitute brethren in faith, well qualified Missionaries. They sent lately to the Treasurer, \$340. Imitate the example, dear sisters!!

Young Men's Bible Society, of Frederick County, Maryland.

It will be gratifying to our readers, to learn, that this Society does not only continue in existence, but that it has been very efficient during the past year. Lately, we attended, the Annual meeting, and heard the Report of their operations, which was very satisfactory. It appeared, that, the greater part of this large and populous county, was explored, and hundreds of Bibles and Testaments were distributed.— This is at once an evidence, that many were destitute of the Book of Life, who are now in the possession of it, and surely, we dare cherish the hope, that some of these persons, will be enlightened by the Gospel, and saved with an everlasting salvation. But, if only a single individual, should be rescued from eternal death, through the instrumentality of this Society, it will be an effect, that must cheer the excellent young men, who have contributed their money, and spent their time, in circulating the Holy Scriptures.

Protestants should every where, become zealous, in establishing Bible Societies. Through them, will not only many souls be led from darkness to light, but the present Jesuitical exertions, to infuse the abominable errors of the Romish church, into the minds of the rising generation, will be successfully thwarted.

We have frequently called the attention of our readers to this subject, and it appears to have been deemed unnecessary by some whom we would term *Nothingarians*. But, neither they, nor any others shall cause us to be silent, as long as we feel it our duty, to defend and promote the cause of the Lord Jesus Christ. And, as the most efficient method, to prevent darkness and slavery of body and mind, as prevalent in Spain and Portugal, &c., from overwhelming the United States of America, is, to sustain Bible Societies, we do most earnestly recommend them, to the patronage of all, who love pure and undefiled religion, and that glorious liberty, for which our fathers fought and bled.

Evangelical Lutheran Synod of New York.

Since our last, we received the Minutes of our Synod of New-York, to which several interesting documents are appended. Among these, we find the Report, of the Synodical and Ministerial business,

transacted during the year, by the Rev. President, Dr. E. L. Hazelius, and read by him before the Synod, particularly interesting. We beg our readers to peruse it attentively.

The Parochial Reports do not afford a full view of the statistics of our Church in New York, as a number of Ministers were absent, but the following resolution and specifications will remedy the matter, and we hope this course will be pursued by our Synods generally.

Resolved, That every member of this Ministerium, having charge of a congregation, or congregations, shall, at every meeting of the Synod, make a written and concise report to the same, showing what congregations belong to his parochial district, and where, and near what post-office they are situated.

As far as practicable, he shall state how many adults and infants were baptized within the last year.

How many persons were confirmed:

How many were admitted to membership and communion from other churches:

How many members partook of the Lord's Supper:

How many communicant members belong to the church, or how many members are entitled to communion:

How many members have removed or withdrawn, and how many members have departed this life.

How many funerals have been attended in the congregation:

How many Sunday Schools, teachers and pupils, adults and children are attached to each congregation, and whether the pupils of the Sunday Schools, are educated as Lutherans, and attend the worship in the Evangelical Lutheran Church:

What institutions exist in the congregations, for the promotion of Christian knowledge and piety:

What monies were collected for the Synodical and Missionary funds, &c.

What is the number of catechumens, candidates for confirmation, applicants for membership, &c.

And it is required of every member of the Ministerium to notice such other matters in his Report, as may aid in obtaining a full and correct view of the state of the Church. *Provided always*—That such annual report shall be read before the Synod, considered, if necessary be revised, and be adopted for insertion in the written and printed minutes, together with a tabular view of the statistical items drawn from the several reports."

Many measures important to our Church were adopted, and it is with pleasure we state the fact, that this Synod appears to be among

the most zealous, for promoting the cause of Christ, and for preserving and extending the wholesome doctrines of our beloved Zion. This will appear from the following resolutions, that were adopted.

Resolved, That a Committee of nine Members of the Synod, six clerical and three lay Members, be appointed, to be called the *Committee on Publications*, whose duty it shall be to report to this Synod from time to time, what Books, Tracts, or other works, ought in their opinion, to be published for the use of our Churches, and on what plan the publication should be undertaken.

Resolved, That the Committee on Publications be empowered to publish without delay, a faithful translation of Luther's smaller Catechism.

Resolved, That the Committee on Publications, be directed, carefully to examine Tracts and Juvenile Books, published by other denominations, and to form a list of such as they can recommend to the Members of our Church.

Whereupon the following gentlemen were appointed on said Committee, viz: Messrs. F. C. Schaffer, Dr. Wackerhagen, G. A. Lintner, G. B. Miller, J. Berger, and Dr. Mayer, and Messrs. B. Ogden, J. Hoxie and D. Simmons.

At the close of the Session, Messrs. Thomas Lape, C. B. Thuemmel, and J. Eisenlord, were solemnly ordained Pastors of the Evangelical Lutheran Church, and Messrs. H. J. Smith, W. D. Strobel, and C. A. Smith, admitted as Licentiates. Upon this occasion, an Ordination Sermon was preached by Rev. G. A. Lintner, from 2 Tim. iv. 2. 1st clause, "Preach the Word."

REPORT, made by the Rev. President, of the Evangelical Lutheran Synod, of New York.

Having again convened for the purpose of consulting together on the best interests of that portion of the Redeemer's Kingdom, which he has entrusted to our care, I feel persuaded that it is the sincere desire of us all, with united hearts, and free from every selfish consideration, to perform the work to which we are appointed.

We have again abundant cause of thankfulness to God, who has blessed our endeavours to serve him, and has prospered the work of our hands and hearts. In the course of the present year, I have received pleasing accounts from several of our brethren, of an increased attention to the word of God in their respective congregations. In some congregations, I have had the satisfaction of being an eye witness to

these facts; and the institution of Sunday Schools in most of our Churches, as well as the interest which a number of them have manifested in the Home Missionary Society, of the Evangelical Lutheran Church, by the establishment of Auxiliary Societies, and by giving liberal contributions to its support, must prove to the friends of our Lutheran Zion, an increase of zeal and attachment to that religion which the Redeemer has sealed with his own blood. But at the same time we ought not to hide it from ourselves, that we have only commenced to awaken from that lethargic sleep, which has kept us for a long time in inactivity; we ought to remember, that much remaineth still to be done, before our activity in the promotion of the cause of religion among us equals that of our brethren in other Protestant denominations, and in other spheres of action. I need not tell you, how by means of their Home Missionary Societies, Tract Societies, Education Societies, and Sunday School Unions, they go on from increase to increase; and that by the exertions of hundreds, yea thousands of gifted and pious young Ministers, which have been brought into the field of action by these very Societies, good morals and religion are promoted in their respective churches and congregations. But I would exhort you to do so likewise. The field in which we labour, is not less capable of cultivation, than those allotted to other denominations.— We know with what zeal and perseverance our German countrymen and their descendants apply themselves to the cultivation of the soil, and that, in consequence of this judicious industry their labours have been crowned with complete success. It is only within the last twenty or thirty years, that the attention of our countrymen has been directed to the study of the sciences, and already the success which has crowned these efforts; the honourable stations which many of them occupy as Lawyers, Legislators, Physicians, or Ministers of the Gospel, satisfactorily prove, that their talents and industry may shine equally conspicuous in the learned professions, as they have, when applied to the art of husbandry. I have directed your attention to this subject, with a view to show, that if by our zeal and example, the members of our Church shall have become thoroughly convinced of the utility of such measures and institutions as I have mentioned, they will be both able and willing to make the requisite exertions, and we shall have the satisfaction of seeing the cause of religion and morality flourish in every part of our Church.

In the month of October last, the Rev. Mr. Wieting accepted a call of the congregations at St. John's and St. Peter's churches in Sharon; in November, the Rev. Mr. Senderling, advised me officially of having accepted a call from the congregations of Brunswick, Scaghticoke, and

Sandlake, Rensselaer County, and under date of December 8th, I received the official information from the Rev. Mr. Eyer, that he had accepted a call from the congregations of Rhinebeck which had become vacant by the resignation of Rev. Dr. Quitman.

Soon after having the official information from the Rev. Messrs. Wieting and Senderling of their acceptance of new calls, I informed those congregations, whom these gentlemen had served, that they should not be left destitute, but that Ministers would be sent to them, and hopes are entertained, that these congregations will soon be supplied. By letters from the Rev. Mr. Wieting, I have received the information, that he has paid a Missionary visit to New Stockbridge, in Madison County, to which place a number of Members of the Sharon congregation had removed, who have earnestly desired such a visit. They wish, to be supplied with the services of a Minister, and reasonable expectations are entertained, that in connexion with a settlement in Manlius, the wishes of these people may be realized.

During the course of the present year I have received occasional communications from our Brethren in Canada, the Rev. Messrs. Guenther and Hayunga. The patient perseverance of these gentlemen in overcoming the many difficulties which they have to encounter in the discharge of their official duties, is truly praiseworthy. Under the blessing of Divine Providence, not only the preservation of their congregations, but also their increase in number, is owing to their disinterested and indefatigable labours. I have learnt with much satisfaction from their letters, that the attention to religion increases in their respective congregations, and that the word of the Cross is with them also the power of God to the salvation of every one that believeth.—In the congregations at Williamsburg, under the care of the Rev. Mr. Hayunga, a new church has been built, after the Members found that their exertions to the recovery of their glebe lot and old church, the patrimony of their fathers, had proved unavailing, and in the liberal contributions to their new house of God, both Pastor and people have evinced their zeal for the church with which they are connected. The Rev. Mr. Guenther has, during the present year, again been engaged in visiting distant settlements; he writes if it were possible to send a Missionary into that part of Canada where he resides, to be maintained for one year from Missionary funds, several settlements offer the prospect of becoming Lutheran congregations, able and willing to support a Minister of our Church, inasmuch as the inhabitants evince a great regard for our Evangelical Zion.

I have likewise received the information, that the Church of the congregation at Millville under the Pastoral care of the Rev. Mr. Berger,

has been dedicated agreeably to the notice he gave us, during the last session of the Synod. With pleasure would I have accepted the invitation of Rev. Mr. Berger, to attend said dedication, but Ministerial duties, in a vacant congregation, which could not be deferred, prevented me from complying with the wishes expressed by Mr. Berger.

On the 28th February, I was called to attend the funeral of the Rev. Mr. John Peter Geortner, who had departed this life at his father's house in the town of Canajoharie, Montgomery County, after a lingering illness. During his sickness I visited him several times, and found him resigned to the will of his heavenly Father. His Ministerial services in the congregation at Johnstown will not soon be forgotten.— We lament the loss, which the Church has experienced in the early departure of a Minister, whose piety, talents, zeal, and attachment to our Zion, promised to be highly beneficial to the cause of Christ; we share with his parents and relatives, the grief they have felt in the loss of a child and a brother, but at the same time we are resigned to the will of our heavenly Father, who has relieved him from the pains and troubles of lingering illness, by calling him from a world of affliction, to the happiness and glory of his faithful disciples.

Soon after the session of last Synod, I undertook a Missionary journey to Danville, Livingston County, at the invitation of some families residing in that quarter. On my arrival there, I found the prospects favourable for building up a Church in that place; the people had erected a place for public worship in the village, and they declare themselves very desirous of obtaining the services of a Minister of our Church. Some time after my return home, I received a letter from the Vestry of Danville congregation, in which they desired me to invite the Rev. Mr. Lehman, to become their Pastor. Sickness prevented that gentleman from accepting said invitation; and as soon as this had been ascertained, the Rev. Mr. Eisenlord was advised to visit that congregation. Mr. Eisenlord went early in February, to Danville; on his arrival, however, he found the place pre-occupied by a Mr. Juergens, who formerly created much trouble and confusion in some of the congregations in Herkimer and Montgomery Counties, and afterwards attempted to intrude himself into Mr. Wieting's congregations in Lewis and Jefferson Counties, so that for the present, nothing can be effected at Danville.

Although the Home Missionary Society of our Church, in this State, has not yet been enabled to engage in extensive Missionary operations, yet I have the pleasure to report, that several congregations have been assisted from its funds during the present year, and also, that measures are in train to appoint a Missionary agent. I deem it my duty to men-

tion here, for the information of all our congregations, that one of the principal objects of said Society, is to assist small and vacant churches, that, with proper exertions on their part, they may be enabled to give calls to Pastors, by whose faithful labours they may be strengthened with the blessing of the head of his Church, so as to support the Gospel by their own means. The receipts of the Treasury, since the establishment of the Society, to the present time, have amounted to \$ 600 93, of which, \$ 205 have been subscribed for an education fund, to assist pious and talented young men, destitute of means, who may wish to pursue Theological studies in our Seminary, with a view to enter into the services of the Church. This education fund is particularly recommended to the Christian liberality of individuals of our Church, because the possibility of supplying our congregations with pious and talented Ministers will, in a great measure, depend on the facilities we can afford to young persons that may be destitute of means, but in other respects qualified to become Students of Divinity in our Seminary. It is to be hoped that all our churches will be induced soon to unite with those congregations that have come forward in the cause of missions among us. But, as circumstances may exist, in various Churches, which prevent their uniting their efforts in the Home Missionary Society, and these same Churches might, notwithstanding, be willing to contribute something to our Missionary funds, I recommend to the Synod, that the Synodical Missionary Committee be continued. Agreeably to a resolution of the Board of Directors of our Home Missionary Society, the Rev. Mr. Lintner, as Corresponding Secretary, has addressed Circulars to all the Vestries and Ministers of our Churches in connexion with this Synod, inviting them to unite their exertions in the Missionary cause, with those of the Ministers and congregations that have formed Auxiliary Societies. With united strength in the sacred cause, we shall be enabled to supply all our vacant Churches and congregations with the word of God; and I would therefore recommend to the Synod, to take this subject into serious deliberation, how this desirable object of complete union in the Missionary cause may most easily be effected.

The vacant congregation of Osquack has been attended to as far as possible; they have received the services of Mr. William Strobel, to whom I have given for that purpose, a temporary licence; and I have likewise visited said congregation occasionally. There appears to exist in that congregation, a stronger desire than heretofore, to enjoy again the stated labours of a Minister of our Church; and circumstances have taken place in Anderstown and Columbia, which make it probable, that the settlement of a Minister in those places may be effected.

Under date of the 20th of August, I received a most affectionate letter from our Rev. Brother Starman, at Waldeborough, State of Maine, in which he expresses the hope, that he might probably attend this meeting of our Synod; at the same time desiring me to render his excuse, in case that circumstances should prevent him from meeting with us. The great distance and the expensiveness of the journey, would in case of his nonattendance, powerfully plead the excuse of our brother with your body. He also gives us the assurance of an increased attention to the word of God in his congregation. As his Church consists of Lutheran and German Reformed, hitherto, each part had communed separately; but on the 17th of June last, at a meeting of the Church-members of both parts of the congregation, it has been unanimously resolved, that the Lutheran and German Reformed would hereafter commune together, after a form, which likewise was agreed upon by the congregation, after the elements had been consecrated by the Pastor in the usual mode practised in our Church. Brother Starman recommends himself and congregation to the kind remembrance and the prayers of his brethren.

The Romish Church in the United States.

We repeatedly warned our readers against the dangers, Popery must inevitably bring upon a people, if Protestants do not zealously adhere to the cause of the Bible, and withhold all and every aid from schools, under the direction of Jesuits. For several years, many censured us, for exposing the errors of Popery, and others thought, that nothing was to be feared from them, and, that therefore, we might have employed our time more profitably, than writing upon a subject, which could not interest the Members of the Church. Would to God, our apprehensions, had been groundless and imaginary, but alas, already are the eyes of many opened, upon the rapid progress of Popery, and we beg our readers to peruse carefully, the following extract, from the Visitor & Telegraph, an excellent and well edited paper, advocating the cause of our Redeemer, and Presbyterianism:

“The Pastoral letter, just published, of the Roman Catholic Bishops assembled in a late General Council at Baltimore, has suggested to the writer of this article, a few thoughts, which may perhaps not be undeserving of notice. The writer is one whose attention has been of late, peculiarly directed to the movements of Roman Catholics in this

country, by circumstances which it is unnecessary here to state. His information has been obtained partly from personal observation, and partly from individuals who had opportunities of personal knowledge themselves, being natives of states either Southern or Western. If the facts which he professes to state, that he has derived from the latter source, be incorrect, his informants, not himself, are to blame. It is his object to state facts only, and without either misrepresentation or embellishment.

The Letter referred to discovers an obvious satisfaction at the increase of numbers in the Romish communion, and congratulates the churches on their encouraging prospects. A glimpse of these prospects, and of the grounds of this gratulation, is what I wish to present.

The remarkable additions to the church may be attributed to the three following sources; natural increment, accession by emigration, and success in proselyting. The first would in the nature of things and did no other operate, be a cause of considerable increase, as is proved by the state of the case. It is an extremely rare thing for a Catholic to renounce the Romish faith and embrace Protestantism, a solitary instance only occurring here and there. In the city of New York there are now *three* churches, including a Cathedral; in Baltimore there are *four* including a large and splendid and richly endowed Cathedral; in Montreal, U. C. a very large Cathedral has been recently erected sufficiently capacious to hold 10,000 persons; and in Mobile, there is a similar erection of recent date. I have heard of some new and great institution at St. Louis, but my information respecting it, is too vague and indefinite to be insisted on. As for new chapels, they are too numerous to be here recounted.

The increase of monastic establishments is also worthy of notice. Twenty years ago there was nothing of the kind dreamed of above the 32d degree of N. Latitude; now, there are nunneries at *Emmitsburg*, *Georgetown*, and *Bairdstown*; besides a *Carmelite Monastery at Port Tobacco*. In the Monastery of Visitation at Georgetown, there are *sixty* nuns.—The city of Baltimore is well known as containing much Catholic influence, but there are a few facts concerning it which are not perhaps so well known. The Catholics have the press completely under their control, so much so, that no editor will insert in his paper articles hostile to their sentiments, not even animadversions on their own publica-

* I have also been credibly informed, that the reason why the new Anti-Catholic paper, in contemplation, is to be published at Washington is, that no editor in Baltimore could be persuaded to undertake it.

tions, although offered to be paid for at the rate of advertisements, under the risque of losing his principal patronage. And when Blanco White's evidence against Catholicism was published in this country, the Booksellers in that city (if not all, as I was told, at least a great many) were afraid to expose before their doors printed notices of it, such as they hang out of other works.* I have understood that the majority of the Catholics in Baltimore are Jansenists although there are also some Jesuits. Baltimore is the seat of an Archbishop. Another evidence of increase is the multiplication of journals avowedly Catholic, when till lately they had not one at their command. In Charleston, S. C, there is the U. S. Catholic Miscellany: in Baltimore there is a monthly pamphlet in prospect, to be called the Metropolitan; in Boston there is the Jesuit; and the Catholic Press in Hartford, Conn. in the midst of a country settled by Puritans.

Another source of accession we stated to be emigration. Crowds of Catholic emigrants are continually pouring in from the other side of the Atlantic, and dispersing themselves through the country. These are, for the most part, Irish laborers, who in large numbers find employment on new roads and canals, and who have in many instances proved a very turbulent population. Many of the chapels of recent erection have been designed for the accommodation of these Irish emigrants, so that the multiplication of churches is not a sure criterion of increase by the first mentioned source. But besides the Irish there are arrivals of French, Spanish, Flemish and other emigrants. These settle generally in the Southern and Western sections, which have climates resembling their own: Among these are the expatriated Spanish inhabitants of Mexico. The Ex-Empress resides at Georgetown, D. C. where her daughters are pupils of the sisterhood. Among these also we must reckon the foreign priests, sent over in such numbers by his Holiness. In N. Orleans there were very lately not above 100 members of a protestant church. In Mobile, the R. Catholics compose two-thirds of the inhabitants. The Romanists are moreover spreading widely over the Valley of the Mississippi, Missouri, and all those adjacent tracts. In Zanesville, Ohio, there is now, a flourishing church, where some years ago there was but one Catholic.

In addition to the influx of foreigners and natural increment, there is a third source of increase, and one which is gaining such importance as cannot longer be overlooked; their *astonishing success in proselyting*. This arises from two causes, their ardour to gain converts, and their means. I shall but mention the immense and secret revenues of Montreal, where the priests possess exclusively the right to the seignory of the whole island, and only allude to the undoubted funds at Catholic

disposal through the country. The Pope of Rome has devoted his treasures with an unsparing hand to maintain his emissaries and to secure a footing in the south. There is a college at Rome *de propaganda fide* expressly designed for Missionary operations, from which it is likely a number have been sent hither. The Pope has been said to expend more money on this purpose than all the Missionary Societies in the United States. These Catholic Missionaries are described as most insinuating in their address, of great suavity and politeness in their manners; and as ready in disputation to yield many points of objection, or to explain them away so as to seem no objections.

But the grand and master means they have adopted is, getting the *education of youth into their hands*. They are establishing Seminaries in many places, both for young women and young men. They have a College, St. Mary's, in Baltimore, another one at Georgetown, and another at Mt. St. Mary's, at Emmittsburg where they have 120 students and 30 ecclesiastical students chiefly American.—There is another in Bairdstown, Ky. which has had upwards of 220 students, and in the female Seminary upwards of 100, about the number in the girl's Seminary at Georgetown.* Industrious agents are scattered all along the Valley, in Missouri, and those parts, with the object of establishing Schools and Seminaries. At these institutions, the pupils are strictly debared from all Protestant books, while they have free access to Catholic. At the college in Bairdstown they are constantly under the inspection of the tutors; they all sleep in one large common apartment, and are allowed to hold no private intercourse. There are two Free Schools in Baltimore under their management, and the results are manifest in the converts they obtain thence.

I will in conclusion merely relate two or three facts which have come under my own observation in regard to the effect of this last men-

* A School for girls, and a Seminary for boys, have also been established in Frederick. (Md.) under the sole direction of a Jesuit. The edifice for the latter, is large and commodious, and was built with considerable contributions from Protestants. It may be useful, to inform our readers in what manner, large contributions were obtained. The citizens were called on, and informed, that whoever contributed fifty dollars, should have the privilege of sending all his sons or wards to the Seminary, without further charge. This was acceptable to many, especially as they were told, that the scholars should not be required to comply with the religious regulations peculiar to the Romish church. We know not what number (but we are certain, that it is considerable) of Protestant boys and girls attend the Romish schools of Frederick, but it is sufficient to prove, that the Papists are gaining their ends.—Some of those children, who were punctual in attending Sunday School, and Catechization in the church of their Parents, already become indifferent and indisposed to attend either.

tioned subtle plan. A daughter, of a distinguished naval officer, a protestant, educated at Georgetown, was induced to take on her the vows, and is now a nun. A gentleman told me of a young protestant lady of Virginia about 15 years of age, whom he knew, who eight weeks after being sent to Georgetown wrote to her father for permission to attend confession. I knew more than one young man who after a residence at St. Mary's College, acquired and retained a strong partiality for Catholicism. Here the imposing service of the mass is regularly performed before them, so captivating to youthful fancy, while the behaviour of their instructors is conciliating and prepossessing; and all the arts, of quiet unostentatious persuasion are tried. Some of my acquaintances and even connexions have lately abjured Protestantism, and I have been told by others of repeated cases of the kind. I forbear to comment at present on these plain and simple facts; I will let them speak for themselves, and I think they will make but one impression on the minds of Protestants."

The Tomb of Luther.

A Meditation translated from the German.

Here rest the ashes of a man, who may justly be numbered among the greatest since the time of the apostles; a man whose fiery piercing eye during his life-time very few could long sustain;—the ashes of that noble German who defied Emperors, Kings, Popes, and even the Spirit of the bottomless pit! A man, who not from others received his faith; but who derived his conviction of religious truths from his own penetration and experience; acknowledging the Holy Scriptures as his only guide in matters of faith; a man, who had the courage to go to Worms and meet his most powerful enemies with the declaration, that "he would not retract a word in his writings, unless convinced of his errors, whatever might be the consequence." He was a man whom God made the instrument of purifying his Church from the accumulated errors and abuses of several centuries; errors, avowed and defended by the formidable power of the Bishop of Rome; a man, whose character was that of integrity, candor, firmness, fidelity, independence and unconquerable heroism, and to whose writings the greatest part of Europe is at this day indebted for the light and freedom it enjoys.

Hallowed be the tomb of this great Reformer and lover of learning; the unfeigned worshipper of God; the sincere Christian; over this tomb his Providence has never ceased, not only to protect his ashes from contempt, but has still preserved them in honor; even princes contended for that of his interment. Here Melancthon pronounced his funeral oration! Here, the Emperor Charles V. being excited to disin-

ter and burn the body of the supposed heretic, exclaimed "Let him rest; I have nothing to do with Luther. He is now before his Judge; upon whose office I dare not intrude; know, I wage no war with the dead, but with the living who oppose me.;" Beautiful, magnanimous, even princely, were these words in the mouth of a monarch, who afterwards lived long enough to be convinced of the futility of all attempts to effect an unanimity among mankind in religious opinions, and much more to persecute them on that account. But upon his mortal part I will no longer dwell. I will attempt to comprehend the magnitude of the mind that informed it, and which now enjoys all the privileges of its triumphs among the spirits of just men made perfect. May that spirit descend upon all the members of this university, and every preacher in his party. May I also be a partaker of the same, of a perfect love of truth; courage to avow it, and virtue to bring it into action. Methinks I feel an attachment to these virtues growing stronger and stronger. I was also born at Eisleben; I was baptised in the Church of St. Peter's, and went to school in the house in which Luther was born. Nine years I was the stated preacher of the annual sermon in commemoration of his great work of Reformation; and this, in the church and near the pulpit in which he himself had often stood, and from whence Dr. Jonas delivered his funeral sermon. What encouragement! Here I am surrounded with monuments and memorials of the greatest acts which God has performed by the first and greatest Theologian in this quarter of the world. Almighty Ruler of the Universe! since thou disposest of individuals and nations according to thy supreme wisdom and goodness; and since thou givest each nation and people their several portions of light, life and liberty, leave me not insensible of the privileges by which thou hast distinguished the country of which I am a native. May every one of us improve them to the worthiest use. Extend the wings of thy grace still further over thy Church in Saxony and may I have to declare the doctrines of truth with efficacy and energy in the distant land to which I am returning. Diffuse that light which, though once darkened, was through Luther brought to shine in Saxony and other countries; and let all lands be full of the knowledge of thee and the honor of thy name.

An Appeal to the Females of the Evan. Lutheran Church.

"I have children in the west, who are famishing for the want of the bread of life; retain, therefore, my contribution, however small"—was the reply of a poor widow to a proposition to return her mite which she had given to the Western Conference, for missionary purposes.—

Here was a heart that deeply felt the gracious influence of the religion of Jesus, and here were the feelings of a pious mother manifested for the spiritual welfare of her dear children, who were removed from her family altar, and could no longer listen to her maternal admonitions. Their eternal interests were closely interwoven with hers. She saw them exposed to the enticements and allurements of a wicked world. She saw that too many of the human race lived as if the wrath of God was not revealed from Heaven against all ungodliness and unrighteousness of men. She saw that too many suffered themselves to glide down the stream of corruption, without reflecting that they will soon launch into the gulph of eternal ruin. Hence her anxiety, that her children might not make shipwreck of that faith in which she had instructed them, but live as is becoming the followers of Christ Jesus, through evil as well as through good report. For this, she shed the tear of affection—for this, she raised her heart in prayer to God—for this, she saved the mite from her earnings, and gave it cheerfully into the treasury of the Lord, to aid the Conference in their laudable undertaking. Truly a deed worthy to be held in long remembrance! Truly a deed that ought to be inscribed on the tomb that shall contain her sacred ashes!

And now, have you not some dear kindred removed from your family circle to a place where perhaps the glad tidings of a Saviour's birth and a world's deliverance has never yet been proclaimed? Have you not some, who were your companions in childhood, removed, where they are famishing for a participation of that bread, with which you are so abundantly blessed—who have not the inspiring truth of the gospel to keep themselves either from mingling with a world lying in wickedness, or from withstanding all its temptations to sin—who have no messenger of peace near to hush the heaving sigh, or wipe away the falling tear of hearts bereaved by a kind Providence? Perhaps you have some removed from your embrace, with whom you, in happier days, took sweet counsel and walked to the house of God, but are now languishing on a couch of sickness, without a comforter—without one to pour the balm of consolation into their troubled bosoms—without one to sit by their bedside, to converse with them on the love of Christ, the pardon of our sins through his atoning blood—or to direct them to those blessed mansions, where he has entered as our intercessor and friend. Perhaps in the agitations of mind, they utter your names—perhaps they extend their withered hands to you for aid—perhaps they call on you to send them a minister of our church, to administer to them the memorials of a dying Saviour's love. And will you not aid them with your mite—will you not give them something of

your increase, to have one sent to them, who can, through the blessing of God, convert their sorrows into joy; who can smooth their dying pillows, and cause them, in the moment of dissolution, to sing the triumphant song, I mount! I fly! Methinks that you all, out of a common sympathy for their temporal and eternal welfare, will open your hearts and give your charities into the treasury of the Lord, in order that the consolation which the gospel offers, may be afforded them; that their last days may be peace.

If these excite your pity and call forth your charities, what then must be your feelings, when you read in our religious periodicals, that hundreds and thousands of immortal souls, who are attached to our church, are left destitute of the same bread of life, and of the same blessings, which she in her ordinances is so well calculated to dispense? Among this number are well-disposed and religious persons, whose hearts, like righteous Lot of old, are sad, when viewing the abominations common around them: but a great portion live in the open violation of the commands of Jehovah—they have, it appears, lost that dignity to which our Creator has exalted man, and debased themselves to a level with the very brute—crimes of every grade and description are committed among them. The blasphemer fearlessly takes the sacred name of God in vain—the slanderer's tongue is unrestrained—the Lord's day is violated—their substance is spent in the haunts of vice and dissipation—the fiery tide of drunkenness is rolling through their midst, and sweeping them in quick succession to the tomb, without, perhaps, having shed one tear of contrition, or offered one prayer to God for the pardon of their sins through the merits of Christ. Is this fiction? If you think so, accompany me to yonder township—behold discontent and quarrels among its inhabitants—hearken to their horrid imprecations—see them live, regardless of God's sacred institutions—look at the vices predominant among them. Virtue is discarded—conscience has uttered her last effectual warning—the tender sensibilities of our nature have no influence on their hard hearts. Their children, instead of being engaged in some useful employment, are idling away their time—instead of hearing them tune their tender lips and raise their little hearts in devotion to God, we hear them blaspheme his sacred name. Enter yonder cottage, and behold a female's form emaciated and languishing on a bed of disease. Ask her why her bosom heaves, and why her eyes are swollen with tears, and she will tell you, “My name is widow, and my children are apparently orphans. My parents are without the reach of hearing my groans. While living, I was tender and beloved in their sight. A gentleman obtained my heart and hand; he led me to the marriage altar, a joyful bride; my friends and relatives wished me joy. I was endeared to my husband,

and happy in my home. He was led astray by the profligate, and soon became a drunkard. Our property he squandered; he died a wretched death. Unhappy man! I am left miserable; sorrow fills my heart. No pious friend near to console me in my distress; no one to administer the comforts of religion. Here I languish and pine away. My faith in God is weak; my prospect of eternal happiness, faint. The grave appears gloomy; a glimmering ray of hope only beams through its portals, to the realms of blessedness." Now, will you give nothing to dispense peace and joy in the bosom of this daughter of affliction? Will you give nothing to have her children reared up in the nurture and admonition of the Lord? Will you give nothing to convert this township, and cause them to serve the living God? Will you give nothing to have their bacchanalian revelry changed into songs of praise? In a word, will you give nothing to rescue these precious souls, tottering on the precipice of eternal ruin, and have them prepared for those mansions where sin and sorrow cannot come? Ye mothers, who deeply love your children, I ask your charities in behalf of mothers and their dear children. Young maidens, who take a deep interest in each other's welfare, I ask your charities in behalf of young maidens who likewise take a deep interest with others. You are blessed with abundance to aid them, they, with what they possess, do not so sensibly feel their want. You are blessed with the ministration of the word, they are destitute. You are blessed with the ordinances of God's house, they have neither houses to worship in, nor the ordinances dispensed to them. You have every thing to excite you to holiness, they have every thing to render themselves the more degraded. You, by happy experience, know that the Lord is good, they have neither tasted, nor do they know, the blessings which flow from a participation of him. You see your christian friends die around you, having an anchor of hope sure within the veil; they see their friends die, with not even a ray of hope beaming from the upper sanctuary. You follow yours to the grave, in prospect of meeting them in a better world; they follow theirs thither, but doubts and uncertainties cloud their heavenly visions. Here, then, you evidently perceive their claim upon you for aid: Discharge that claim, and you will rescue immortal souls from going to perdition. Discharge that claim, and you will cause heaven's wide arches to sing with strains of the sweetest harmony, in joy that others have been converted to re-people those mansions which sin and apostacy have vacated. Discharge that claim, and when you shall enter that world above, your eyes will behold some clothed in white robes, and having palms in their hands, to whom you gave your charities, and for whom you prayed to God that they might become partakers of those blessings which they now enjoy.—*Lutheran Mag.*

Malta.

Letter from Mr. Goodell, dated at Malta, 12th June, 1829.

From our various communications from time to time, respecting the Papal and Oriental churches; you must have perceived the very singular distinction they make between the *religious* and *moral* character of an individual or of a community. With us, though a person may have morality without religion, yet he cannot have religion without morality. According to the word of God, there is no religion—there can be no pure undefiled religion, without morality.—But with them, the religious has little or nothing to do with the moral character. A man may be grossly immoral, and yet, strictly religious.

An instance of recent occurrence will set this in a striking point of view. Two Greeks, notorious for their piracies and other crimes, were about three weeks since tried and condemned, and three days after executed at this place. In the course of the trial it appeared that the beef and anchovies, on board one of the English vessels which they pirated, were left untouched, and the circumstances under which they were left, appeared to the court so peculiar, that the culprits were asked the cause of it. They promptly answered that *it was at the time of the Great Fast, when their church eat neither meat nor fish!*—They appeared to be most hardened and abandoned wretches, enemies alike to their own and every other nation, and yet rigidly maintaining their religious character; and while they were robbing, plundering, and murdering, and stealing the women and children of their countrymen, and selling them to the Turks, and committing other atrocious deeds, they would have us understand that they were not so wicked as to taste of meat or fish, when prohibited by the canons of the church. Had a single drop of the blood of the murdered been, by means of the blows inflicted spattered on their lips, and thus by chance, passed into their mouth, they would probably have felt in continual danger of the fire that shall never be quenched, confessed and done penance for having tasted something of an animal nature in the season of a fast. I do not know, indeed, that they would have manifested such ignorance and superstition, but it would have given me no surprise to hear that they did; and moreover, that they derived their principal hope of success, and their villainous and horrid traffic, from a strict attention to the requirements of their religion.

When they were apprehended, one of them had what he called a *small piece of the very cross of our blessed Lord*, which he wore in his

bosom; and when this was taken from him, he was greatly troubled, as he was now, he thought, in danger of being killed by some means; whereas, before, not even a ball, he supposed, could touch him.

After their condemnation, the Greek Priest in Malta confessed them; and the account he gave of them, was this, that they were both very religious. And yet one of them was employed the last precious hours, in which he enjoyed the light of this world and the privileges of probation, in writing a song; in which, among other things, indicative of an impenitent and exceedingly depraved heart, he bequeathed, (and directed his friends to carry) to his wife three portions of poison, to be taken, one in the morning, one at noon, and the other at night. He also jocosely tells her, that he is about to be married at Malta; represents his tragical end as his nuptials; his bride as the gallows; his mother-in-law, the tomb, &c. Indeed, he appeared to feel that he had been a very religious man; that he had now confessed and obtained absolution for all that wherein he had failed of being religious; and that therefore, he had nothing more to do, than to indulge in wit, humour, and sarcasm.

Charity would fain believe that this was rather an extreme, than a common case; and yet I fear, that it is by no means a solitary one.—Men in this part of the world have universally imbibed such erroneous opinions respecting sin, that correct notions of what it is, can scarcely be said to have an existence. “They put light for darkness, and darkness for light.” When I have reproved persons at Beyroot, for the most barefaced falsehoods, dishonesty, or other immorality of which they are guilty, they have not unfrequently answered, “this has nothing to do with religion, it is a worldly concern.” They know, indeed, that these things are not altogether right; but, they are not the great crying sins, which their religion and their Priests condemn, nor are they inconsistent with their religion. While we were in Syria, no man to my knowledge, ever forfeited, by committing them, his religious character or his title to the name of Christian. The Priests have little or nothing to do with the moral character of the people. Their business is understood to be with religion, and not with morality. I do not think they would be allowed to interfere much with the latter.—With all the reverence the people entertain for their Priests, I do not think they would allow them to interfere with their immoral practices, except so far as to give them indulgence for a pecuniary consideration, or for penance, and thus virtually to sell them a license to sin, or at best to increase their religious, at the expense of their moral character.

Let it be told to all those who pray for the redemption of the whole world from the bondage of corruption, that it is not immorality, of

wickedness, but irreligion, which is considered so heinous in all these churches; and that this irreligion, so much dreaded, is nothing more than not believing as the church believes, and not doing as the church does.—[*Miss. Herald.*

A Tract Remembered in death.

Thomas Bradford, Jun. Esq.; in a public Address before the Tract Society of Philadelphia, related the following facts:

“A lady who is engaged as a teacher, in a coloured Sabbath School, in this City, some months since distributed among the children, her usual supply of Tracts. One of these—“*Poor Sarah*,” was conveyed by the Providence of God, to a poor aged black woman, and, as she could not read, it was read to her by the child. The moving contents of this precious Tract affected her heart, and such was her eagerness to treasure up its interesting incidents in her memory, and to appropriate its divine consolations, that she was wont to crave often, of such as were instructed, the favour of reading it to her. It became her constant companion, and once in particular, while journeying in one of our Delaware steam-boats, she was known to beg a similar favor of the captain, which was readily granted. On her return to the city, her little book, the herald of the mercy and grace which she then enjoyed, was still with her. A short time ago she was visited by sickness, which soon proved to be a “sickness unto death”—but she had received the good seed in her heart, and it had sprung up, bearing its fruits, faith, hope, patience and charity, for her support in the hour when flesh and heart were failing her. For the seed and these good fruits she declared herself to be instrumentally indebted to the poor Indian Sarah. She descended into the dark valley with songs of triumph, asking no other favour than that her much-loved Tract might be deposited in the narrow house, with her then dying body. *This was done*; she now rests from her labours and her sufferings, and her released, redeemed spirit, is doubtless, rejoicing in the realms of light, with the glorious assembly and church of the first-born, whose names are written in heaven.”

Prayer.

Prayer is an all-sufficient panolpy; a treasure undiminished; a mine which never is exhausted; a sky unobscured by clouds; a haven unruffled by the storm; it is the root, the fountain, and the mother of a

thousand thousand blessings. I speak not of the prayer which is cold, and feeble, and devoid of energy; I speak of that which is the child of a contrite spirit, the offspring of a soul converted, born in a blaze of unutterable inspiration, and winged like lightning, for the skies.

The potency of prayer, hath subdued the strength of fire; it hath bridled the rage of lions; hushed anarchy to rest; extinguished wars; appeased the elements; expelled demons; burst the chains of death; expanded the gates of heaven; assuaged diseases; repelled frauds; rescued cities from destruction; it hath stayed the sun in its course, and arrested the progress of a thunderbolt; in a word, it hath destroyed whatever is an enemy to man. I again repeat, that I speak not of the prayer engendered by the lips; but that which ascends from the recesses of the heart. Assuredly, there is nothing more potent than prayer; yea, there is nothing like it. A monarch vested in gorgeous habiliments, is far less illustrious than a kneeling suppliant, ennobled and adorned by communion with his God. Consider how august a principle it is, when angels are present, and archangels throng around; when cherubim and seraphim encircle with their blaze the throne; that a mortal may approach with unrestrained confidence, and converse with heaven's dread Sovereign! Oh! what honour was ever conferred like this! When a Christian stretches forth his hands and invokes his God, in that moment he leaves behind all terrestrial pursuits, and traverses on the wing of intellect the realms of life! he contemplates celestial objects only, and knows not of the present state of things during the period of his prayer; provided that prayer be breathed with fervency—could we pray with a soul resuscitated, a mind awakened, an understanding quickened, then were Satan to appear, he would instantaneously fly; were the gates of hell to yawn upon us, they would close again.

Prayer is a haven to the shipwrecked mariner; an anchor unto them that are sinking in the waves; a staff to the limbs that totter; a mine of jewels to the poor; a security to the rich; a healer of diseases, and a guide of health. Prayer at once secures the continuance of our blessings, and dissipates the clouds of our calamities. O prayer! blessed prayer!—Thou art the unwearied conqueror of human woes; the firm foundation of human happiness, the source of never-dying joy; the mother of philosophy! The man who can pray truly, though languishing in extreme indigence, is richer than all beside; whilst the wretch, who never bows the knee, though proudly seated as monarch of the nations, is of all men most destitute.

Let us then direct our thoughts to him that was poor, yet rich; rich because he was poor. Let us overlook the enjoyments of the present,

and desire the blessings of the future; for so shall we obtain the blessing of the present and the future. Oh! may we all obtain them through the grace and beneficence of Christ our Lord; to whom with the Father and the Holy Spirit, be ascribed all glory, now and for evermore!—Amen. [*Saint Chrysostom.*]

Wonders of the Ocean.

There is a mystery in the sea. There is mystery in its depths. It is unfathomed, and perhaps unfathomable. Who can tell, who shall know how near its pits run down to the central core of the world?—Who can tell what wells, what fountains are there, to which the fountains of the earth are in comparison but drops? Who shall say whence the ocean derives those inexhaustible supplies of salt, which so impregnate its waters, that all the rivers of the earth pouring into it from the time of the creation, have not been able to freshen them? What undescribed monsters, what unimaginable shapes may be roving to the profoundest places of the sea, never seeking, and perhaps from their nature unable to seek the upper waters, and expose them to the gaze of man! What glittering riches, what heaps of gold, what stores of gems, there must be scattered in lavish profusion on the ocean's lowest bed! What spoils from all climates, what works of art from all lands, have been engulfed by the insatiable and reckless waves! Who shall go down to examine and reclaim this uncounted and idle wealth? Who bears the keys of the deep?

And oh! yet more affecting to the heart, and mysterious to the mind, what companies of human beings are locked up in that wide, weltering, unsearchable grave of the sea? Where are the bodies of those lost ones, over whom the melancholy waves of the sea have been chanting the requiem? What shrouds were wrapped around the limbs of beauty, and manhood, and of placid infancy, when they were laid on the dark floor of that secret tomb? Where are the bones, the relics of the brave and the fearful, the good and the bad, the parent, the child, the wife, the husband, the brother, the sister, the lover, which have been tossed, and scattered, and buried by the washing, wasting, wandering sea? The journeying winds may sigh, as year after year they pass over their beds. The solitary rain-cloud may weep in darkness over the mingled remains which lie strewed in that unwonted cemetery. But who shall tell the bereaved to what spot their affections may cling? And where shall human tears be shed throughout the so-

lenn sepulchre? It is mystery all. When shall it be resolved? Who shall find it out? Who, but He to whom the wildest waves listen reverently, and to whom all nature bows. He who one day shall speak, and be heard in ocean's profoundest caves; to whom the deep, shall give up all its dead, when the sun shall sicken, and the earth and the isles shall languish, and the heavens be rolled together like a scroll, and there shall be "no more sea?"—*Rev. Mr. Greenwood.*

Warning to Mockers.

To be a sinner, a transgressor of the law, and a contemner of the majesty of God, is a state truly terrible. Were it not a most frequent case; the case of us all by nature, we should be filled with unutterable apprehensions at the very idea of such a character and its deserved punishment.

But, awful as is the state of ordinary transgressors, there are here and there a few of our race, who abandon themselves to more atrocious criminality, and pluck down ruin upon their heads with a more furious haste. Such was A——, a man, the recollection of whose heaven-daring impiety and awful end makes my soul shudder.

This man by the means of his ready wit and convivial qualities, had attained the bad eminence of leader in a club of village infidels.— Though he was a man of less mind than some others, and could not frame an argument, or make an honest objection against Christianity, he could point a sarcasm, and give freshness and plausibility to the objections of others. It would be a most ungracious task to detail the particulars of his history, marked as it was by the indulgence of almost every vice, and baneful as was the influence which he exerted on all who fell under his control. He seemed to carry about with him, an atmosphere of death, and to blight the fair morals and budding promise of all who associated with him. More than one of the early emigrants into the town where he lived, have already looked back with anguish, from their early death-beds, to the period when they became acquainted with him, as to the date of their temporal and eternal ruin.

One day when surrounded by his profane and intemperate companions, he seemed to be inspired with more than usual presumption. Some one of the company having spilled his liquor, and in remarking on the circumstance, impiously alluding to the blood of Christ, A——— seemed seized with a sudden purpose to celebrate in mockery, the holy rites consecrated as memorials of the sacrifice of the Son of God. The

proposal was made and acceded to, and the impious ceremony commenced. Vengeance, that had for a long time slumbered, now awoke, and leaped upon its victim. In the midst of his blasphemous employment, A—— was seized with convulsions, which shortly brought his soul before its Judge.

So sudden and strongly marked was the interposition of Heaven, that for a time Infidelity was abashed; and open, vulgar profligates, were awed into the adoption of a semblance of morality.

Behold, ye despisers, and wonder and perish!—[*Amer. Pastor's Jour.*]

Christ, God and Man.

Consider Jesus Christ attentively, and thou wilt evidently discern in His person, a God and a Man; and that in Him the God has lost nothing in His divinity, the Man is in no respect alienated from true humanity. At His birth, thou wilt see a Man persecuted by Herod, and a God adored by the sages of the east. In the ship thou wilt perceive a Man who slumbers, overwhelmed with sleep, and a God who afterwards calms the winds and waves; and imposes silence on them by a single word. Over the grave of Lazarus, thou wilt behold a Man who weeps, and a God, who by a single word restores to life His friend, who had been dead four days. In the garden of Gethsemane, thou wilt see a man taken by the soldiers, and a God, who by the breath of his mouth, strikes all those insolent soldiers to the ground. On the cross, thou wilt behold a Man that died, and a God who in dying agitates universal nature to such a degree, that the earth trembles, the air becomes darkened, the sun loses his light, the rocks are rent asunder, the whole world is shaken, as if aroused to emotion by the death of its Creator and Governor. Alas! were not Jesus indeed very God of very God, where could a guilty sinner flee! On what sure foundation could his hopes repose! Blessed be God for the gift of his own Son, who died that we might live, who lives that we may never die, and who is therefore able, to save to the uttermost them that come God through him.—[*Zelotes*.]

Von Hammer asserts that the Arabian Tales, called "The Thousand and One Nights," are wholly and obviously of *Egyptian* origin. Professor *Habicht*, of Breslau, is publishing an Arabic version of that work, which is to be printed in the most beautiful manner.

Variety.

The Village Grave-yard.—"I never shun a Grave-yard; the thoughtful melancholy which it inspires is grateful rather than disagreeable to me; it gives me no pain to tread on the green roof of that dark mansion, whose chambers I must occupy so soon—and I often wander from choice to a place where there is neither solitude nor society; something human is there—but the folly, the bustle, the vanities, the pretensions, the competitions, the pride of humanity are gone—men are there, but their passions are hushed, and their spirits are still; malevolence has lost its power of harming, appetite is sated, ambition lies low, and lust is cold; anger has done raving, all disputes are ended, all revelry is over, the fiercest animosity is deeply buried, and the most dangerous sins are safely confined by the thickly piled clods of the valley; vice is dumb and powerless, and virtue is waiting in silence for the trump of the Archangel and the voice of God."

Print of Luther.—A very beautiful lithographic print, has just been published at Worms, representing Martin Luther, pleading his cause before the Emperor, Charles V. at the Diet of Worms.

Rev. Thomas Mills, D. D. who emigrated from England, in 1780, in consequence of being persecuted for taking the part of the Americans, is now living in South Carolina, aged about 100 years, and with an unimpaired constitution.

Theological Seminary.—The Theological Seminary of the German Reformed Church, has recently, by direction of the Synod been removed from Carlisle to York; and on Wednesday last the Board of Visitors and their Board of Trustees assembled in that place, for the purpose of organizing and bringing the Institution into proper operation.

A Giant.—A London paper states, that there is at present living at Pitna, in Sweden, a young man, 19 years of age, who is 9 feet 5 inches high, and who, when only 8 years old, was 5 feet 4 inches high.—He is about to travel through Europe, to exhibit himself to the curious.

Great mortality of New Orleans.—It is stated in a Cincinnati paper, that the number of deaths in New Orleans, from some time in the last spring, or early in the summer, up to a time previous to the returning of those who had absented themselves on account of the sickness, amounted to five thousand five hundred!

THE EVANGELICAL LUTHERAN INTELLIGENCER.

*Hier stehe ich, ich kann nicht anders;
Gott helfe mir! Amen!—LUTHER.*

VOL. IV.]

FEBRUARY, 1830.

[No. 12.]

A Sermon,

Delivered before the Evangelical Lutheran Synod of Maryland and Virginia, by BENJAMIN KURTZ, Pastor of the Evangelical Lutheran Church.

II. COR. 2, 15—16.

For we are unto God a sweet savour of Christ in them that are saved, and in them that perish. to the one we are the savour of death unto death: and to the other the savour of life unto life; and who is sufficient for these things?

The difficulties and distresses which faithful Ministers have to encounter, are great and numerous. Though the flames of persecution are no longer permitted to rage against us, as in the Apostolic age, still it must be admitted that the embers are by no means entirely extinguished; hatred and contempt are yet the portion of all who will boldly bear their testimony for God, and honestly reprove the wickedness of an ungodly world. If however "our afflictions abound, our consolations abound also." We are wonderfully sustained by the providence and grace of God, and have every cause to thank him for the "very present help" he furnishes to us in every time of need. Besides, if because of the unbelief and obstinacy of some, we labour among them in vain, and thus unhappily become the occasion of deeper condemnation to them; we also occasionally have the satisfaction of beholding "the pleasure of the Lord prospering in our hands," and of seeing our feeble efforts abundantly owned and sanctioned of God, to the salvation of immortal souls. But if this were even not the case,—if no good whatever resulted from our ministerial exertions, still, if those exer-

tions were sincere, we should be accepted and approved of our Master, as well as if the most abundant success flowed from them. This is the consolation expressed in the text—"For we are unto God a sweet savour of Christ in them that are saved, and in them that perish: to the one we are the savour of death unto death: and to the other the savour of life unto life. And who is sufficient for these things?"

In discoursing on these words we shall take occasion to show:

1. *The light in which the ministry of the Gospel is viewed by God.*
2. *The effects which it produces upon men.*
3. *Its arduousness and importance.*

I. *The light in which the ministry of the Gospel is viewed by God.—*

"We are (says the holy Apostle) unto God a SWEET SAVOUR;" the expression "sweet savour," it is thought, is derived from one of the practices attending a triumphal procession among the Romans. On those occasions, all the temples in the city were opened, every altar smoked with offerings and incense; and in allusion to the costly and agreeable odour which filled and perfumed the whole city, it is supposed St. Paul adopted the phraseology in the words before us; and this opinion seems to receive additional strength from the fact, that in the verse immediately preceding the text, he actually speaks of a spiritual triumph, verse 14. "Now thanks be unto God, which always causes us to triumph in Christ." But to us it appears more probable that the term "sweet savour" is borrowed from the practice of offering sacrifices to God by his people of old; it was often said of those sacrifices that they were of a "*sweet savour*" unto the Lord, i.e. the Lord was well pleased with them and graciously accepted of them. The Apostle's declaration, "we are unto God a sweet savour," accordingly implies, that our ministry when faithfully conducted, is very acceptable in the sight of God; it is to him what the most precious odours are to the senses, not only agreeable but highly pleasant and delightful.

But it is yet further said, that the Gospel ministry is "unto God a sweet savour of Christ," i.e. it is a scent or odour richly tinctured, (if we may so express ourselves) or deeply infused with Christ; it is altogether imbued and filled with a knowledge of him, exhibiting his person and character wherever its benevolent influence is felt.

That which faithful ministers chiefly labour to accomplish, is, to make known the Lord Jesus Christ. They set forth incessantly his name, his work and offices, and exalt him as the only Saviour of the world. They propose him to the people as the long promised Messiah, the coequal and coeternal Son of God, the brightness of his "Father's glory and the express image of his person," nay, as "God over all blessed forevermore." They represent him as the great Prophet, whom

God in the fulness of time sent into the world to dispel the moral darkness that brooded over it. They exhibit him as the Great High Priest, who by the sacrifice of himself on the Cross, made a perfect atonement for the sins of the whole world, thereby enabling God to justify the sinner and yet be just himself. They proclaim him as the Almighty King of the Universe, to whose standard all mankind owe unreserved allegiance, and who, in due season shall subdue and gather all the people of the earth to himself, and reign with unresisted control King of Nations, as he now does, King of Saints:—in a word, they publish and recommend him as the only one in whom there is salvation, declaring, that “there is no name given under heaven among men whereby we may be saved,” and that all who believe in him shall be exalted to an heavenly inheritance, while those who refuse to believe shall most certainly perish. This is the unvarying theme of their discourses, and verily, this, like the sacrifice which Noah (Gen. 8. 21.) and which Christ himself offered, (Eph. 5. 2.) is to God “an odour of a sweet smell;” it is to him as ointment poured forth. Cant. 1. 3.

But why is the setting forth of these truths so very acceptable to God?—Because thereby all his glory is concentrated and made manifest. We may behold the power, the wisdom, and the goodness of God in the works of creation and providence; but in the work of redemption we see an united display of all his perfections: Mercy and truth meet together; and righteousness and peace kiss each other,” Ps. 85. 10. We behold all the inflexible requirements of justice perfectly satisfied—the most immaculate holiness gloriously displayed—truth in all her stern demands preserved perfectly inviolate; and love, divine infinite love crowning and shedding a resplendent lustre upon the whole. No wonder therefore, that the Gospel ministry is so acceptable to God, and that those who faithfully discharge its high obligations are unto him “a sweet savour of Christ.”

It is a comfortable reflection to God’s servants, that the approbation with which he regards their calling, *does not at all depend upon the success, with which it is attended.* For it is said in the text, “we are unto God a sweet savour, *in them that are saved, and IN THEM THAT PERISH.*”

God is certainly well pleased when any “are saved” by the preaching of the Gospel; for then all his gracious purposes respecting them are accomplished. Then, in particular, is Christ, his Beloved, honoured, and as it were rewarded, “for the travail of his soul,” Isai. 53. 11.—Then also “Mercy,” his darling attribute, “in which he chiefly delights,” has free and full scope for exercise. Well may the Apostle say, “we are unto God a sweet savour *in them that are saved.*”

But our ministry is no less acceptable to him in relation to those that

perish. For if they reject and despise our embassy to them, upon their own devoted selves falls all the blame, not upon our ministry, much less upon God. "They will not come unto Christ that they may have life," and though his servants often invited and entreated them to come, and he himself would have "gathered them as a hen gathereth her young under her wings, yet they would not."—Shall we not then stand acquitted and our ministry be approved in that day which shall witness their eternal overthrow? Nay more, must they not to all eternity acknowledge the goodness of God towards them, and confess his justice in the judgments inflicted on them? Yes, brethren, "whether men will hear or whether they will forbear," whether the faithful execution of our trust prove the means of aggravating their guilt, or of saving their souls, we are equally a sweet savour unto him.

We come now to consider—

II. *The effects which our ministry produces upon men.*

"To the one (says the Apostle) we are the savour of death unto death and to the other the savour of life unto life."

Michaelis, who has deservedly obtained the high reputation of being the prince of orientalists, tells us, that the word *savour* in this clause, is used in a different sense from that in the former part of the text, and that it here implies a powerful medicine and a deadly poison. This application of it has its origin in the fact that the medical preparations in those days, which consisted chiefly of salves and ointments, were mostly compounded of fragrant or sweetscented ingredients. But there are also *savours* of a deadly nature, as for instance, *Arsenick*, *Prussic Acid*, and others. That medicine and poison are thus in the text designated by the same name, should not surprise us, for this is the case in the Latin and Greek and other languages, and the physician himself knows that there is a close affinity between them.—The most efficacious remedies are prepared from the rankest poisons, as quick-silver, hemlock, belladonna (nightshade) and those already mentioned; and the very best medicines injudiciously administered or carelessly taken, prove the most fatal poisons.

Schoetgen notices several sayings among the ancient Jewish writers similar to the one in the text. We shall only quote one of these found in *Debarim Rabba*, "as the *Bee* brings home honey to its owner, but stings others, so is it with the words of the law." Of a like character is the modern expression "the *Sun*, which nourishes the *tree* that is planted in a good soil, decomposes and destroys it, if plucked up and laid on the surface." The plain import then of the Apostle's language, is: The Gospel which we preach, is both a bane and an antidote, to some it is a deadly poison, and to others a salutary medicine; or strip-

ped of the figure, some absolutely perish under it, whilst to others it is the means of eternal salvation.

But who are they to whom our ministry is "the savour of death unto death and of life unto life?" Some will tell you, the former are the reprobate, and the latter the elect. But while we cherish the highest respect for those pious and excellent men, who entertain this opinion, because we are sure they are honest and sincere in it, we claim the exercise of similar feelings on their part towards us, while we suggest a different belief, in which we trust we are not less honest and sincere.

By the "SOZOMENOI AND APOLLUMENOI," the saved and such as perish, we understand those who receive and obey the Gospel, and those who reject it, and live and die in sin. No other kinds of reprobate and elect, in reference to the eternal world, we firmly believe are known in the *Book of God*, though they abound in the *Books of men*. We accordingly perceive that the effects which our ministry produces on men, differ, in that—

To some we are an occasion of deeper condemnation.

It had been foretold by the prophet, that Christ should be, not merely for a sanctuary, but also for a stone of stumbling, and a rock of offence, Isai. 8. 14. The Holy Patriarch who embraced our Saviour in his arms, declared, that he was set for the fall, as well as for the rising again, of many in Israel, Luke, 2. 34. Our Lord himself also attests, that the design of his coming was, to shut the eyes of those who proudly imagined that they saw aright, as well as to open the eyes of those who were sensible of their blessedness, John 9. 39. And the ministrations of his Apostles were actually attended with these contrary effects; for to some Christ whom they preached, was precious, and to others he was the stone which the builders disallowed, 1. Peter, 2. 7—8. Thus *we* also find it at this time. We are unhappily the occasion of increasing the misery of many whom we labour to save. Some hear our preaching and disregard it—others despise it—others abuse it to encourage themselves in their evil ways—others take offence at it and are even exasperated at us for proclaiming truths which they so cordially disrelish and dislike.—Thus the Gospel is rejected by them to their ruin, and our ministry, however undesignedly by God, and unwillingly on our part, becomes to them "the savour of death unto death." For all such persons it would have been better never to have heard the word at all, for, "if I had not come (says Christ) and spoken unto them, they had not had sin, but now they have no cloak for their sin," John 15. 22—also Matt. 11. 20—24,

But to others, we are the means and instruments of their salvation.

As meats which are very unpleasant to some, so that they cannot

eat them, are yet most agreeable and nourishing to others; so are we in the discharge of our ministry. Some hear our word and receive it with joy and gratitude. The name of Jesus becomes truly precious to them: they trust in him for salvation: they are brought by him into a state of reconciliation with God: they receive out of his fulness all the grace which they stand in need of: they are enabled by him to live a new and heavenly life; and finally, they are exalted by him to a state of everlasting happiness and glory. In effecting this blessed work, we are his highly honoured instruments: by our word he quickens them from the dead: by our word he gives them life more abundantly: by our word, he carries on, and perfects the work he has begun. And thus, while to some we are “a savour of death to their death” and condemnation,” we are to others “a savour of life to their eternal life” and salvation.

We come now to the last part of our discourse, where we design offering a few remarks on—

III. *The arduousness and importance of the ministry.*

Let it only be considered what a sacred trust is committed to us:—on the one hand the glory of God, and on the other hand the salvation of man, is entrusted to our care! What a treasure is this to be deposited in such earthen vessels as we are! Well might St. Paul exclaim: Who is sufficient for these things?—Who is sufficient in respect of

I. *Wisdom and Knowledge?*—

That a considerable share of human talent and learning is important to a profitable execution of the ministerial trust, will not, I hope, be denied by any of us. The Apostles were indeed generally poor unlettered fishermen, but it should be remembered that our Lord did not send them forth to preach the Gospel, until they had passed through a three years course of instruction, under his immediate and constant superintendence; and even then they would not have been sufficient for their arduous task if the gift of miracles and the extraordinary assistance of the Holy Spirit had not been imparted to them. It is also worthy of particular remark, that St. Paul, who had studied at Gamaliel's feet and was more learned than all his coadjutors, was also most distinguished as an Apostle, and most successful in the ministry. We would not assert that men of meagre abilities and limited attainments may not do good in the ministry, and as well as others, “be unto God a sweet savour of Christ;” but we do affirm that ignorant and inexperienced ministers are but illy qualified to solve the difficulties, reconcile the apparent discrepancies, and unfold the unspeakable beauties of God's word;—to refute the sophistries, and overthrow the objections of the subtle sceptic, and the half-learned infidel; expose the soul-destroying

errors of the heretick, and so exhibit the doctrines and enforce the precepts of the Gospel, as to fix the faith, sway the affections, and command the obedience of their hearers; and if they did not stand in connexion with others of liberal and extensive intellectual culture, they would often be worse than useless. "A Bishop (says the Apostle) must be apt to teach," 1. Tim. 3. 2. i. e. he must be capable as well as disposed to impart instruction. But how is it possible to comply with this requisition if we are not instructed ourselves?—hence our Lord represents "a scribe as one instructed unto the kingdom of heaven, bringing forth out of his treasure things new and old," Matt. 13. 52.—In the Old Testament it was ordained of God, that "the Priest's lips should keep knowledge, and they (the people) should seek the law at his mouth," Mal. 2. 7. Moreover the Apostle directed Timothy to "give attendance to *reading*, to exhortation, to doctrine, to *meditate* upon those things, and give himself *wholly* to them, that *his profit-
ing might appear to all men*," 1. Tim. 4. 13 and 15. Who, after such testimony on the subject, must not admit that a clear and strong mind, well stored with appropriate learning is of high importance in the discharge of our official obligations? As to the peculiar sciences which may be deemed important, our limits will not now allow us to speak; suffice it to say, that there is scarcely a branch of literature which a faithful execution of our trust, does not at one time or other, lay under contribution; to enumerate therefore all the varied erudition that the ministry calls for, would be to go through the whole cyclopoedia, and if a minister should reach the age of Methuselah and devote more than one half his time exclusively to the acquisition of learning, enjoying at the same time the very best facilities that this enlightened age could furnish to him, he would still find abundant cause to lament his great want of intellectual furniture. and at last dying, would leave his lesson more than half unlearned: "Who is sufficient for these things?"

But, not only is a considerable degree of *literary attainment* necessary, but also a rich store of *biblical wisdom*. A minister of Christ should above all things have a knowledge in all its bearings of that stupendous mystery, which was hid from ages—the *redemption of man by the incarnation and death of God's only begotten Son*. This he should understand fully, clearly and profoundly, and be able to exhibit it to the people in all its transcendent excellence and grandeur, with all its melting, winning, subduing, regenerating and sanctifying influence. He should also be acquainted with all the devices of Satan, whereby that evil one is continually labouring to defeat the gracious purposes of our God.—He should be able also to discriminate between all the shades of Christian experience, so as to be able to administer suitable advice to all

who are under his care. To be ignorant of these and other scriptural truths, might result fatally to himself and those committed to his charge; and in this case he should be "a blind leader of the blind;" and thus together with his deluded hearers "fall into the ditch."—Alas! alas! "Who is sufficient for these things? Who is sufficient in respect of

II. *Purity and Holiness?*

God requires sanctity of heart and conduct in all men, but especially in his ministers, because they are to "be ensamples to the flock," 1. Pet. 5. 3. illustrating in their habits and manners the exalted and heaven born principles they inculcate. The people also expect, and have a right to expect consistency from us, and if disappointed, we shall never be able to exert much influence over them; nor shall we "be unto God a sweet savour of Christ." How can we come forth and boldly demand purity of heart and holiness of life from them, if our own bosom be a sink of filthiness, and our own conduct a course of hostility against the Gospel? How can we lay open the secrets of other minds, and disclose to view the corruptions which are there concealed, if we have never discovered the mysteries of iniquity in our own bosom, nor felt that "our heart is desperately wicked and deceitful above all things?" How can we effectually warn others against the corruptions of the world, and allure them to spiritual pleasures, if we ourselves are slaves to the world, and strangers to the pure and sublime delights of communion with our God?—Surely, experimental and practical piety—an upright heart before God, and a consistent walk before men, are indispensably necessary. Our own hearts must be changed and sanctified, and the whole of our external deportment must be a practical comment upon the Gospel we preach—a harmonious exemplification of every Christian duty—we must incessantly strive and labour to be "holy as God is holy;" and "perfect as our Father in heaven is perfect."—"Who is sufficient for these things?" Who is sufficient in respect,

III. *Of Zeal and Love?*

If zeal untiring, increasing zeal, nay, a holy enthusiasm be necessary in any enterprise whatever, it surely is in the work of the ministry;—in that fearfully important and awfully responsible work, which contemplates the glory of the great God, and the eternal salvation of immortal souls. Verily, if we duly considered the infinite importance of our calling, we would regard an ordinary measure of zeal as mere tameness; a common degree of activity as downright and unpardonable indolence; and we should find neither time nor inclination to think of any thing else, but how the great and stupendous ends of our office might be most effectually accomplished. We should scarce allow our-

selves the necessary refreshment of food and sleep. Persons who see us a little earnest in endeavouring to win souls to Christ are ready to give us credit for our zeal, or perhaps to condemn us for it; but, depend upon it, we should not minister in the way we do,—we should not be satisfied with what Christians praise or the world condemn us for, if we justly appreciated the value of a soul, or the glory of our God. No truly; we should never think of the dear immortals committed to our charge but with the tenderest compassion, nor ever speak to them but with floods of tears. Whether we spake to them in public or in private, we should take no denial: and in our addresses to God in their behalf, we should “give him no rest, till he arose and made our Jerusalem a praise in the earth.” Once more we ask: Who is sufficient for these things? or as *Tis ikanos* also implies, who is worthy for these things?

APPLICATION.

If then St. Paul, the devout and highly gifted Apostle, in the contemplation of ministerial duty was compelled to exclaim: “Who is sufficient for these things?”—How much more shall we be constrained to admit our utter want of ability?—But if of ourselves we are altogether destitute of an adequate sufficiency for the Ministry, shall we therefore abandon it, and ingloriously fly from the field of battle? Shall we recall the solemn vows we made at our induction into office, and violate the pledges of our fealty to our glorious King? No, brethren, this would be acting deceitfully, cowardly, faithlessly.—If God has called us into his service, “necessity is laid upon us; yea, woe is unto us, if we preach not the Gospel.”—1. Cor. 9. 16.

If, then, having put our hand to the plough, it would be sacrilege to look back, and we are yet altogether unfit to go forward, what is to be done?—Our only alternative is to seek a *sufficiency* from our Divine Master. He has endued us with intellectual powers, high and lofty, by which we approximate to the very Angels, nay are even assimilated to himself. These faculties are susceptible of infinite improvement, and our duty is to develope, expand, and progressively cultivate them by every means in our power, and with every opportunity we enjoy. Every branch of learning that can be rendered subservient to the clear apprehension and forcible exhibition of divine truth, merits a suitable proportion of our time and attention. But above all, we must read and study the sacred Scripture, which alone is able to make us wise unto salvation. *Timothy*, “knew the holy Scriptures from a child,” 11. Tim. 3. 15, and it was chiefly this that rendered him to St. Paul such a fa-

yourite, and to God, so "sweet a savour of Christ." *Apellos* also "was mighty in the Scriptures," Acts 18. 24, and this contributed not a little to that Christian eloquence for which he was so distinguished.—Hence, like David, "our delight should be in the law of God, and in his law should we meditate day and night," Ps. 1. 2. and that too amidst fervant appeals to a throne of grace for the enlightening influence of his Spirit.—But all our diligence to obtain a sufficiency for the Ministry will be useless, unless we also seek it at the hands of our Lord. In him there is a superabounding sufficiency for all his needy longing servants—"In him are hid all the treasures of wisdom and knowledge," Col. 2. 3. Hence, the Apostle says: "Our sufficiency is of God, who also made us able Ministers of the New Testament," II. Cor. 3. 6. And as "in him dwelleth all the fulness of the Godhead bodily;" so he is willing to communicate to us of "his fulness, grace for grace," in order that we may be complete in him—for he has said: "My grace is sufficient for you, for my strength is made perfect in weakness," II. Cor. 12. 9.

Behold what encouragement, even for the weakest and most timid of God's faithful ministers! Though we can do nothing of ourselves, yet through Christ, who strengtheneth us we can do all things. Well may we join the holy Apostle in the exclamation: "As having nothing, and yet possessing all things," II. Cor. 6. 10. Let us then, my beloved Brothers in the Kingdom and patience of Jesus Christ, O let us go to our Master for that wisdom and strength which he alone is able to impart. He has said: "I will not leave you comfortless: I will come to you;" then let us ask him for that Comforter which he has promised, and who can teach us all things, John, 14. 18 and 26. Let us beseech him to "sanctify us wholly, that our whole spirit, soul and body may be preserved blameless unto the Lord Jesus Christ;" I. Thess. 5. 23. and "that we may adorn the doctrine of God our Saviour in all things," Tit. 2. 10. Let us call upon him to shed abroad in our hearts, that love which warmed his bosom and animated him in the great work which he accomplished for our salvation; and thus furnished, let us constantly preach Christ and him crucified;—let the bleeding, suffering, dying Jesus be the burden of our discourses—thus let us feed the flock of God, and thus shall we always be "unto him a sweet savour of Christ."

But there is one more source of consolation laid open to us in the text, which, though already glanced at, merits further attention. We refer to the fact that faithful ministers shall be accepted of God whatever their success be. "We are unto God a sweet savour of *death unto death in them that perish as well as of life unto life in them that are saved.* It is more or less a matter of painful regret to every devout

minister of the Gospel, that he witnesses so little good accruing to his people from his pastoral labors, Though "we would very gladly spend and be spent for our people," Acts 20. 31. yet concerning many we must still lament: "The harvest is past, the summer is ended, and they are not saved," Jer. 8. 20. And this fills us with grief; "for the hurt of the daughter of our people we are hurt," Jer. 8. 21.—Nay, worse, sometimes it overwhelms us with doubts and fears respecting ourselves, and leads us to question whether we have been called of God to the ministry? whether we have not unwarrantably usurped the high office of an Ambassador of Christ? And how tremendously awful this reflection is, can be known in all its force only to those who have experienced it. But we learn from the text that the success we meet with is by no means an unerring test of our divine vocation to the ministry. God will accept of sincere intentions and honest endeavours, though they produce not the desired effect, and we are approved and recompensed, not according to our success, but according to our fidelity.—"Though Israel be not gathered (says the Prophet Isa. 49. 5) yet shall I be glorious in the eyes of the Lord." "Why then art thou cast down, O my soul? and why art thou disquieted in me? hope thou in God: for I shall yet praise him for the help of his countenance," Ps. 42. 5. No, let us not be cast down, but rather go forth in the strength of our Redeemer, and labour in season and out of season, warning every man, and teaching every man in all wisdom, in the hope of presenting some few at least perfect in Christ Jesus," Col. 1. 28. Probably much more good is effected by our feeble exertions than we are aware of; perhaps the seed we have been scattering, may yet take root in hearts that have heretofore resisted our efforts;—peradventure even after our bodies shall have been laid in the silent tomb and be mouldering to dust, that seed may spring up bearing fruit unto everlasting life; and when our disembodied souls shall wing their flight to realms of endless day, many a glorified and happy spirit may meet us at the utmost confines of heaven's blissful regions, and hail us in transports of unutterable gratitude and delight as the favoured instruments of their salvation; exclaiming in the very language of the inimitable Poet:

"Heil sey dir! denn du hast mein Leben,

"Die Seele mir gerettet du!"

But if this should even not be the case, let it be remembered that all that is required in Stewards, is that they be faithful, and if found so, we shall deliver our own souls alive and be approved of God, though they who hear us should unfortunately perish and die in their iniquity, Eze. 33. 9.

In conclusion, we must inquire with our hearers generally, what im-

provement you have made of the ministry. You have enjoyed it in an eminent degree: have you found it a sweet savour unto your souls? Does it still endear to you the Lord Jesus Christ, and bring you into closer and more habitual communion with him, and stir you up to live more and more to his glory?—If not, then have we preached in vain to you and you have heard in vain, nay, worse than in vain. for if we are not a savour of life unto life, we necessarily must be a savour of death unto death. And what a melancholy reflection that we should be the occasion of aggravating the guilt and enhancing the condemnation of those very persons whom we desire to lead to Christianity and to salvation! Oh, let not our labours of love any longer be the means of augmenting your responsibility and misery. Force us not to be “swift witnesses against you” in the day of judgment; but rather seek that your respective ministers may leave you “as their joy and crown of rejoicing in that day when Christ shall come to make up his jewels.”—And as for you my beloved Brethren, to whom the ministry has been blessed, how thankful should you be to the Saviour who instituted the ministry, revealed the truth, and made it effectual to your salvation. But do you not also owe some little gratitude to your beloved Pastor whose labours have been honored of God to the saving of your soul?—Surely you do, and how can you better reward him than by aiding and comforting him in the discharge of his arduous duties.—You can form some idea of the difficulties and distresses, the disappointments and trials that assail him from day to day, and are almost too heavy to be borne. O, we beseech you therefore, to know them who labour among you, and to esteem them very highly in love for their works’ sake,” 1. Thess. 5. 12. 13. Moses had seventy Elders given to him, as assistants in his great work, and such should you be to your minister in the Church of God. Women as well as men have much in their power, and without the aid, advice and prayers of our people, it is little comparatively, that we can effect: Unite your endeavours therefore, with those of your Pastor; encourage his heart; strengthen his hands and help him forward as much as in you lies; and thus prove your love and gratitude to God and to him who is your spiritual father in Christ Jesus.

Finally, “pray for us” all. Our responsibility is great and fearful. It is no light matter to answer for our own souls: but to have your souls also required at our hands, is formidable in the extreme. May God pity our infirmities and pardon our insufficiency! Yea, may he so “perfect his own strength in our weakness,” that through our public ministrations his name may be glorified and the souls committed to our charge be saved. AMEN.

Young Ladies' Missionary and Education Society of the Evangelical Lutheran Church in Frederick.

At an annual meeting of this Society, held on the 30th of December, several interesting addresses were delivered upon the importance of Missionary and Education Societies, being organized and fostered in our different Churches. Several young gentlemen spoke in a very feeling manner, and proved to a numerous audience, that our young Lutherans, are much concerned for the cause of Christ and our Zion.

The following Report was read by the Secretary, and we doubt not, will be read with great interest, by the friends of Zion.

In presenting the first annual Report. the Directors of the Young Ladies' Auxiliary Missionary and Education Society, would adore that beneficent Being, under whose blessing, they were enabled to prosecute their labours; and to the members of the Society, they would tender their grateful thanks, that when called upon for their mite, they were received (with few exceptions,) with that politeness and cheerfulness, which shew that they knew the value of the cause, in which they had embarked; and we would beg leave to animate their hopes, by calling their attention to the great work in which they have engaged. It is a work of no less magnitude, than educating piously disposed young men, to proclaim "Glad tidings" to the children of men; to declare among that people, whom God in his providence, shall call them to visit, that a Saviour has arisen, to give light, and life, and salvation, and that whoso believeth on him, should not be confounded, but should be made partakers of all the blessings, flowing from and through this blessed Redeemer. But we would not stop here.—We would pursue this subject, and seriously ask, if there be one, who would withhold the trifling sum, which entitles to membership? When they reflect that it is not a sum given, merely to educate a man; no, it is for a much greater and nobler end. In giving this mite, we not only educate a man for the Gospel ministry, as far as human learning will do it; but it is giving to Almighty God, whose will he goes to fulfil, in preaching repentance and salvation, to a lost and ruined world. We would invite our friends to follow us, in the progress of the student.—We may suppose that frequently while at a throne of grace, his heart beats with gratitude and thankfulness to those, through whose kindness, he is now enjoying those advantages, whereby he may become an ornament to his God, and that the warmest petitions of his heart, are for mercy and grace in large and copious streams, upon their souls; and that as he is

watered from God, so does he beg of the Lord, to water the hearts of his benefactresses. We will now accompany him, either to a stated charge, or travelling in different directions, to declare the will of God among the people, and when thus declaring that will, we may suppose that at times, he addresses them as follows, particularly when he is about forming an Auxiliary Society for the same object that we are now engaged with: My Christian brethren and friends of religion—it is to a Society, like unto the one that I am now desirous of forming among you, that I owe those advantages of education, all the blessings I enjoy, and the hope that I have of eternal life, in Christ Jesus my Lord; for, when poor and friendless, they took me by the hand, and encouraged me to hope in the goodness of Him, who never forsakes those who put their trust and confidence in him.—With exertions they raised a sum sufficient to send me to the Theological Seminary, and there by the blessing of God, the sun of righteousness arose on my soul, with healing in his wings; and now in consequence of the merciful dealings of God with me, am I among you advocating that blessed cause, to which I owe so much: My friends let me entreat an interest in your prayers, for those Societies; but particularly for that one, which in the providence of God, was made instrumental in my being here, as his messenger, to speak of the God of love, and that love of God, which was manifested to the children of men. Such may we suppose, to be in part, the language of those men who, through your bounty, were educated for the express purpose of devoting themselves to God. You are not peculiar in this work.—Several of your sister churches are before you.—In Charleston, S. C. a Society of this description has existed for some time, where they educate more than one every year.—In Hagerstown they educate two at their own expense, and in several other places, are they zealously engaged in raising funds for this best of all objects.—Let us, therefore, prosecute the work, in which we have embarked, with ardour, and if we have a little to give, let us give it in the name of the Lord, raising our hearts to him, that his blessings may ever accompany our gift; let it be the gift of love to God.

We number 209 subscribers to this institution; and having undertaken the education of a young man, at the Theological Seminary, for the ministry of reconciliation, upon the responsibility of this Society, we hope you will sustain the character of this institution in the first effort it is making, of educating a young man of our own selection. This effort will require your united co-operation of those means, wherewith Providence has blessed you, and when educated, to send him forth as a missionary of the cross, in the wide and uncultivated moral desert of our own land, and if, during the past year, you have done well, by the

payment of \$85 16½ cents into the Treasury.—Let it be said this year, “behold they have done much more and abundantly better.”

By the contribution of such means, and by the union of our prayers to God, that he would so fit and qualify him (whom we are educating,) for that great and glorious work, we may anticipate that when sent forth, the wilderness and solitary places shall be glad, and the desert rejoice and blossom as the rose.

REBECCA GETZENDANNER, *President.*

LOUISA DE BRULER, *Secretary.*

After the Report was read and adopted, the following Ladies were elected Officers and Managers, for the ensuing year.

Miss Rebecca Getzendanner, *President.*

Miss Louisa De Bruler, *Secretary.*

Miss Rebecca Bayer, *Treasurer.*

Misses Mary K. Baer, Marian Storm, Ann R. Ebert, Charlotte Heim, Rebecca Keller, Eleanora Simmons, Charlotte Loeb, Sophia Keller, Eliza Carlton, Sophia Rigney, Ann M. Gelwicks, Elizabeth Hauer, *Managers.*

Report of the state of the Sunday School of the Evangelical Lutheran Church of Frederick, read at the tenth Annual meeting of the Society, held on the 1st of January, 1830.

In compliance with their constitutional duties, the Committee of superintendence, of the Mathenian Association, would beg leave to submit a brief statement of their operations and their effect during the past year. Participating in the many religious privileges and sharing abundantly in that prosperity which has so signally crowned the religious efforts of our land, we cannot enter upon our immediate duty without expressing our gratitude to the Almighty disposer of events who has so graciously preserved our lives, sustained us through the varying scenes of another year, has given us so many convincing proofs of his kindness and so liberally protected us as a Sunday School Institution.

The operations of the Mathenian Association have been diligently carried on during the year, nor has any thing intervened to thwart the design or to retard the benevolent purpose of the association. On the contrary many circumstances tend to prove, that it has abundantly enjoyed the divine favor. The number of scholars whose names stand registered upon the records of the Institution is, 160, with an average attendance of 125. But here we must be permitted to drop a tear and to pay the tribute of memory to two of the tender lambs which composed

our flock at the last Annual meeting. They have been called from the unsatisfying pleasures of time and sense to enter into the joys of their Lord. And, although they were but children, in their last moments they gave the most satisfactory evidence of their acquaintance with God; left us the most convincing proof of the value of Sunday School instruction, and have verified the assertion, that even from the mouths of children God's name can be glorified.

The children of our charge have an opportunity every Sunday, of coming up to the School and hearing such wholesome truths as are calculated to expand their youthful intellects and give them just conceptions of their God and Redeemer. The present improved plan of instruction which has been pursued for several years, has given the most evident proof of its utility, in training the youthful in the ways of piety and virtue. Some of the reading classes, and particularly the females, have become seriously attentive, and we think we are warranted in saying, that some give evidences of piety. They listen to the instructions given them with an eagerness which is pleasing to their teachers and gives the most ample evidence of their spiritual improvement.

The number of teachers now attached to this School is 47, of which 24 are males and 23 are females; who evince by the punctuality of their attendance and the uniform propriety of their conduct, that they have experienced the truth of that religion which they so earnestly endeavour to inculcate. May the God of all grace grant them an abundant reward, and may they continue with unwearied diligence their labours of love, until they shall realize the favor of their God, in a well spent life, exclusively devoted to his service.

These are the most prominent transactions of the Association during the year, and since it has pleased Almighty God to bless our humble endeavours to extend the kingdom of his Son, may we not grow weary and sink into a ruinous apathy and indifference which is too frequently the result of successful labours, for as soon as we cease to labour, so soon will the enemy throw confusion into our ranks, and infuse the most noxious principles into the mind. Knowing this to be the fact, let us redouble our diligence, and labour with unremitted zeal, in the cause of our God. The assurance of his aid should stimulate us to persevere in every good undertaking, looking forward with pleasing anticipations, to that glorious period, when we shall reap the fruit of our labours, and be admitted to the enjoyment of an eternal Sabbath in the presence of our God and Redeemer.

West-Pennsylvania Synod of the Evangelical Lutheran Church.

We have but a few days since, received the minutes of this Synod. published in the Evangelical Magazine, a German Periodical, issued by our Synod of West-Pennsylvania. We deem it our duty, to furnish our readers with an epitome, in this number of the Intelligencer.

The Synod convened on the 1st Sunday of October last, at Bedford.—The Rev. Dr. Schmucker delivered the Synodical sermon, from Matthew, 16. 26, after which, the Lord's Supper was administered to the members of the Synod, and a number of persons in attendance. In the afternoon, the Secretary preached, text, Exodus 32. 26, and at night Rev. A. Lochman, text, Jonas 1. 6.

On Monday, the Synod was constituted as usual.—Were present, Dr. Schmucker, York, Rev. J. Ruthrauf, Greencastle, J. Herbst, Gettysburg, Rebenack, Johnstown, Scriba, Strasburg, Heim, Landisburg, Heyer, Carlisle, Stecher, Martinsburg, Yager, Bedford Cy, Proff. Schmucker, Gettysburg, Krigler, Berlin, Reichert, Armstrong Cy, Stroh, Newville, Ruthrauf, jun. Hanover, Scharetts, Indiana, E. Keller, Mechanicsburg, Martin, Williamsburg, Braun, Washington, Schulze Somerset Cy. Deininger, Berlin, Adams Cy. Heilig, Somerset.—Were absent, Rev. Graeber, Möeller, Osterloh, Schulze, Schmidt, Meyer. Eleven Lay-delegates were present.

Officers elected for the ensuing year, viz :

Revd. J. RUTHRAUF, Senr. *President*,
 “ F. HEYER, *Secretary*,
 “ YAGER, *Treasurer*.

The Constitution of a Missionary and Education Society, was adopted, which we highly approve of. All monies of the institution are to be applied, to aid pious young men of our Church, who shall give incontrovertible evidence of *piety*, in preparing for the Ministry, at our Seminary in Gettysburg.

Several applications were made, for aid, by young men, who are desirous of preparing themselves for the Ministry.

The Officers of the Missionary and Education Society were elected viz:

Governor SHULTZE, <i>President</i> ,	
Dr. SCHMUCKER,	} <i>Vice Presidents.</i>
J. RUTHRAUF, Senr.	
Rev. F. HEYER,	} <i>Secretaries.</i>
“ N. G. SCHARETTS,	
“ J. W. HEIM, <i>Treasurer</i> .	

The Parochial reports, evince the flourishing state of our Church, within the jurisdiction of this Synod. Baptisms, 1990 children and 14 adults; Confirmed, 845; Communicants, 8818; Funerals 357; Schools 69. Four young men were received as Licentiates, and one was ordained Pastor.

A number of the Ministers were appointed to visit and preach among our members within the jurisdiction of the Synod, who do not now enjoy the preached Gospel.

On Wednesday night at near 12 o'clock, the Synod, after religious exercises, adjourned.

Popery Renounced.

The following letter, says the New York Observer, from a Canadian who has recently renounced Popery and embraced the Protestant faith, has been extensively circulated as a Tract in Canada. We are happy to learn that there are other cases of a willingness to listen to the truth among the Catholics in that country similar to the one here described.

REV. SIR—As you desired to know the reasons that induced me to leave the Romish Church, and the means which God adopted to bring me out of darkness into his marvellous light, I hasten to communicate them in few words.

I was born at Montreal in 1777. My parents were Roman Catholics. I was baptised and brought up in the Romish Church, and long thought myself in the true way to everlasting life. My hope, however, rested on no other foundation than this—that the Romish Church is the only one on which a person should depend for salvation. Under this impression I passed many years in ignorance and sin. I nevertheless possessed the Holy Scriptures during the period of thirty years—but never read them—because my priest forbade me, and also hindered me from showing them to my children. By obeying man, rather than God, I was kept all that time in darkness and impiety, addicted to superstitious practices, and ignorant of the pure doctrines of the Gospel.

About two years ago, I came to the resolution to read the Bible, which was in my possession; and I bless God daily that he put it into my mind to search the Scriptures; and that he has thus made me acquainted with his holy will and commandments. Daily do I praise him, that he has not only discovered to me the grievous distemper of my soul, but has also led me by his grace to the true physician, who gives this invitation: Come all ye that labor and are heavy laden and I will give you rest.

The more I study the sacred volume, the more my heart feels its truths—and the more I discover the errors of the system which I have renounced. Why was I hindered from drawing from the fountain of living waters, which our God and Saviour offers without money to all who thirst for them? Why do the rulers of the Church of Rome forbid the reading of the Holy Scriptures, but because they fear the discovery of their erroneous doctrines by those very persons, who now believe ignorantly and without examination whatever is taught them? Do not read the Holy Bible, say the priests of that church; but the Great God says, (John v. 39,) Search the Scriptures, for in them ye have the words of eternal life. And in Deuteronomy vi. 6, 7, These words which I command thee shall be in thine heart, and thou shalt teach them diligently unto thy children. And, Joshua i. 8. The book of the law shall not depart out of thy mouth, but thou shalt meditate therein day and night, that thou mayest observe to do according to all therein. And in Isaiah xxxiv, 16, Seek ye out of the book of the Lord, and read. The Apostle urged all persons to read the Scriptures. Acts xvii, 11—Colossians iv, 16—and also Acts viii, 27, 28. The Romish priests may have their reasons for depriving the people (who hunger and thirst after heavenly righteousness and wisdom) of the Bible; but I will rather believe the words of God himself, than the falsehoods of men, who corrupt the truth. My faith is confirmed by St. Peter's prediction, (Peter ii, 1, 3,) That false teachers, through covetousness, shall with feigned words make merchandise of you. As soon as my conversion was known, some persons, silly enough to believe fables, came to talk to me of the miracles performed by their saints, as if I had never before heard of those fabulous tales. But God has taught me by his word, that there is only one Mediator between God and man, Jesus Christ, the righteous; who was once offered as a satisfaction for sinners, and who is able to save them to the uttermost who come unto God by him. I therefore renounced the worship of the saints, because it was impious; since it robs our only Mediator of the glory which is due to him. I gave up the Mass, because Christ suffered death but once, and being risen from the dead, can die no more for my soul, and for those who believe in him; and he is now seated upon the throne of grace, to finish the work of reconciliation for all who come unto God by him. I am the door, says the Redeemer, (John x, 9,) by me if any man enter in, he shall be saved. Acts iv, 12, There is no salvation in any other; for there is none other name under heaven given among men, whereby we must be saved, (*not even by saints.*) See also Hebrews ix, 25, 28.

Seeing that their solicitations were ineffectual, the priests threatened

to take away my children from me, and they persuaded my daughter to leave her father's house, telling her that the Bible which I love, and study, and endeavour by God's help to practice, had disordered my mind. The godfather of my daughter also wrote me a threatening letter, that if I did not allow my daughter to leave me altogether, some serious thing would happen. This change in my principles is not the result of any person's influence, but effected solely by divine grace, through the perusal of the Scriptures of truth. I never persuaded my daughter Adelaide, farther than to read the New Testament, which would bring her to the knowledge of the truth; and in this I have done what was my duty, as her father—assured as I fully am, that the sacred Scripture are divinely inspired, and that the knowledge of the Holy Bible is profitable to teach, to convince, to correct, and to instruct in righteousness and the way of salvation, by faith which is in Christ Jesus, that the man of God may be perfect, and fitted for every good work, 2 Tim. iii, 15, 17. My daughter Adelaide, since the death of her mother, has always lived comfortably with me—and it is only since my turning to the Lord, that she has gone away from me, yielding to the persuasions of men, who well knew that she would not long continue a Romanist, if she read the Holy Scriptures. I applied to the proper legal authority, to demand that my child should not be withdrawn from the rightful control and protection of her father. Thanks be to God we do not live in the land of the inquisition, but under a just sovereign and government, having the fear of God. My daughter was therefore restored to me, and I bless God the Father of our Lord Jesus Christ for it.

I am acquainted with some other Canadians, whose eyes are opened to the truth. I wish they would not keep it to themselves, but make it known, and not let worldly motives prevent them from glorifying the Gospel. I entreat them not to be ashamed of the Gospel of Christ, for whoever is ashamed of the Son of Man, the Son of Man will be ashamed of him, and disown him at the last day. I implore them not to indulge that fear of man which bringeth a snare; but to trust in the Lord Jehovah, and be safe. Prov. xxix, 25. I call upon them to avow the truth, to declare this all-important subject; the one thing needful, the only way to life everlasting.

For my own part, I am determined openly to declare, what is the joy of my heart, that I have escaped this dangerous snare. I bless God that he has, in his infinite mercy, prolonged my life, until it pleased him to shew me the difference there is between the wide gate and broad road leading to destruction; and the narrow way which conducts to eternal life.

I pray God, that all those who read this account of my conversion from Popery to Christianity, may seriously reflect upon it; and no longer mind the prohibition of reading the Holy Scriptures, but rather search in that divine book for the knowledge of salvation, and then they will not fail, by the grace of God, to know the truth. Then will they find by faith the only Saviour of souls, and be able to say with St. Peter, "Lord, to whom shall we go, thou hast the words of eternal life."

I give thanks to the God and Father of our Lord Jesus Christ! may he make his face to shine upon us! may his grace and peace be with us! Oh Lord, send out thy light and thy truth; and let thy kingdom come! Amen.

I have the honor to be, Reverend sir,
Your obedient servant,

JAMES REEVES.

Rev. ———, Minister of the English }
Church, Quebec. }

Pastor Oberlin.

This truly pious Minister who nearly sixty years the pastor of a church and small district in the north-east of France remarkably insolated and wild. The village of Walbach in which he dwelt, is nearly half way up a mountain, whose elevation is 3600 feet above the level of the sea. The exertions of Oberlin for the welfare of the people in his vicinity, almost all Lutherans, were unremitted. He had great energy of mind, a fertile imagination and almost unconquerable perseverance. He made those ignorant people sensible of the advantages of knowledge, and of the benefits of educating their children. Untutored as they had been, he induced them to build school houses, to make new roads to build bridges, to improve agriculture, to establish manufactories, and to cultivate habitual courtesy. He renovated the country and the people, and became their beloved patriarch. He died in May, 1826. He was of a remarkably kind deportment, and of uniform integrity. His simplicity sometimes bordered on childishness, but his power of interesting the feelings was surprising. The following letter, in which the repairing of a road is treated as a religious duty, furnishes an admirable specimen of his application of Christian principles to the common concerns of life, and is said by his biographer to be not only curious, but characteristic. We copy the letter from a Review of his Memoirs published in a London Magazine, and from which we have abridged the above account of Oberlin.—[*Christian Watchman*,

"Road between Foudai and Zolbach."

"Dear Friends of Foudai!"

"Several persons at Zolbach have long been desirous that a certain road on your district, which runs toward Zolbach, should be mended and put into repair.

"Such a measure would tend greatly to the advantage of Foudai.—But for whose sake will you do it? Will you do it from love to your heavenly Father, to whom you pray every day, and whom in the Lord's prayer you call Father, and who requires you to prove your faith by your works? Will you do it from love to the Lord Jesus Christ, who, during his stay upon earth, who has redeemed us in order to make to himself a peculiar people, zealous of good works?—Will you do it from love to God's children who are at Zolbach? You know that all the services which you render to the children of God and the followers of Jesus Christ, God regards as done to himself. Will you do it from love to the servants of mammon, who are at Zolbach, in order to set them a good example, and to win their affections by your kindness?—Or will you do it from compassion to the animals which your heavenly Father has created, and which he has himself honored by his covenant with Noah after the deluge, Gen. ix. 9?"

The Contrast.

"One doth his righteousness proclaim :

The other owns his guilt and shame."—DR. WATTS.

The disciples of Christ are distinguished from the men of the world, by their principles and by their habits. In their figure, in their social dispositions, and in their efforts to raise their families to distinction, they may bear some resemblance to them; but in their subjection to the authority of God, in the consecration of their affections to the Lord Jesus Christ, in their attention to the ordinances of religion, and in their anxiety to promote the moral and spiritual improvement of others, they appear to belong to a very different order of human beings. These peculiarities of their character always excite astonishment, and sometimes reproach; for, in whatever country they live, or rank in society they move, *they are men to be wondered at*; their existence being a phenomenon which cannot be accounted for without invoking the aid of that sarcastic spirit which ascribes it to the charm of fanaticism. And yet those who openly calumniate them, often secretly respect them; and after pouring contempt on what they call the absurdities of their faith,

not unfrequently covet, in their dying moments, the hope of immortality which it inspires.

The intimacy which had subsisted between Mr. Stanley and Mr. Neville during their residence in the city, and which was to have increased on his settlement in the village of ———, gradually subsided till at length it was entirely broken off. This was owing to the influence of Dr. Barry, the Rector of the adjoining parish, who was so incensed against Mr. Montesque, and his fanatical admirers, that he became restless in his activity to rescue every one from their society, over whom he had any influence; and as Mr. Stanley had always cherished some strong antipathies against Evangelical piety, he had a predisposition to yield to his persevering entreaties; and thus terminated a friendship which was the loadstone that drew him from the bustle of commercial, to the calm of a country life. Several months had now elapsed since their last interview, when a report reached Belvidere Cottage that he was very ill.

"I think," said Mrs. Neville, "you should call. He will, undoubtedly, be glad to see you; and who can tell, but *now* he will be disposed to attend to the things which belong to his peace, before they are hid from his eyes?"

"I will go," replied Mr. Neville; "but while he reveres the Doctor as his oracle, it is not likely that he will pay any regard to my advice.—His salvation is possible, but not probable; because he entertains the notion that nothing more is necessary to secure it, than an adherence to the forms and ceremonies of the Church. However, I will make another effort to undeceive him; but I fear it will provoke his displeasure."

He was reclining on the sofa when Mr. Neville was introduced to him; and, raising himself up, he bade his old friend welcome, adding, with a carelessness of manner which bespoke his total indifference to his final destiny—

"I believe it will soon be up with me. However, I have executed my will, and have made a comfortable provision for my old housekeeper.—The bulk of my property I have left amongst my poor relations, but I do not suppose they will thank me for it. And I have also left a legacy of five hundred dollars to the Orphan Asylum. You know, Mr. Neville, that I have been as lucky as most men in my speculations, but this removal in the country has been a bad one. I came here to enjoy life, but I have been disappointed. Want of employment has brought on indolence; indolence has brought on the gout; and the gout will bring on death: and then all will be over with me."

"After death, Sir," replied Mr. Neville, "comes the judgement;

when God will bring every work into judgment, with every secret thing, whether it be good, or whether it be evil."

"Thank God, I do not fear the judgment. I have maintained an unblamable character through life. I always acted with honour in all my commercial transactions; and, as you know, I have always been charitable to my poor relations. I began the world with only a few shillings in my pocket, and it is to my industry and frugality I am indebted for all I now possess; and as I have been faithful over a few things, the Almighty says he will make me a ruler over many. And, as I have stated before, I have been educated in the faith of the Church; to that faith I have adhered through life: and in that faith I hope to die. If it should turn out a false faith, as it is not of my own invention, I shall not be accountable for it."

"I am aware, Sir, that you have maintained an honourable character in the world, and have done to your poor relatives many deeds of charity; but something more than this is necessary to fit you for the kingdom of heaven."

"I have heard you say so before, Mr. Neville; but I differ from you. I am no fanatic, but a steady Churchman; and I am not going to waver in my old age."

"But if you read the eleventh Article of the Church, you will there find it stated, that 'we are accounted righteous before God, *only* for the merit of our Lord and Saviour Jesus Christ, by faith; and not for our own deservings.' Now, in stating the reasons on which your hope of acquittal at the judgment seat of Christ is founded, you have made no reference to his merit; but only to your own works, and supposed deservings."

"You know, Mr. Neville, that I was always a steady believer in Pope's doctrine—

'Bout modes of faith let graceless zealots fight;
His can't be wrong, whose life is in the right.'

And, thank God, my life will bear a comparison with the life of any man; and I have no fear of the judgment. I don't wish, Mr. Neville, to disturb your faith, which I have no doubt will take you safe to heaven; and I hope you won't attempt to disturb mine, which will do the same for me. When we meet there, we shall probably agree better than we do here; but as I am at peace with God, and you cannot be more than at peace with him, a truce to all contentions, as it may not be pleasant to either of us."

The entrance of Dr. Barry put an end to the conversation; and soon after, Mr. Neville took his leave, and retired.

Mr. Stanley. "That's a good meaning man, Doctor."

Dr. Barry. "He may be, but he is a thorough fanatic. I suppose he has been endeavouring to bring you over to his way of thinking."

Mr. Stanley. "Why, he quoted some expressions from the eleventh Article of our Church, which rather startled me for the moment."

Dr. Barry. "The Evangelical fanatics are very fond of that Article, which gives the *show* of argument in favour of their notions; but the Apostle St. James says, *that faith without works is a dead, that is, a useless faith.*"

Mr. Stanley. "Aye, aye, Doctor; a good life for me. That, according to my opinion, is the safest passport to heaven. A man has nothing to fear in another world, if he have no self-reproaches following him when he leaves this."

Dr. Barry. "As I am going from home for a few weeks, I have prepared to give you the sacrament this evening, if you would like to take it."

Mr. Stanley. "Why, Doctor, you don't consider that I am so near my latter end as that holy act seems to imply."

Dr. Barry. "O no, Sir: but as I shall not be back for some weeks, I thought I would give you the sacrament before I go, and then you would be prepared for any thing that might happen." The old house-keeper was now called in, when the sacrament was administered with all due solemnity.

"This, I suppose," said Mr. Stanley, "is the last religious act I shall be required to perform on earth."

"Yes, Sir," said the Doctor, "you and I hope you may be in a readiness to die, whenever it shall please the Almighty to call you."

"But, after all, Doctor I would rather live than die. Indeed, I often wonder why the Almighty does not suffer us to remain longer on earth. Now, look at my case: I have been working hard all my days, that I might sit down and enjoy myself; but I have no sooner retired, and put my house and grounds in order, than *that death comes to take me away.*"

Dr. Barry. "So it is; and there is no help for it. Die we must, when our turn comes."

Mr. Stanley. "Well, Doctor, I have remembered you in my will; because you have enlivened many a languid hour, and helped me to bear the miseries of this dull country life. I think that if I had continued in town, I should have lived for many years."

Dr. Barry. "It is possible; but as the Almighty has otherwise determined, I hope you will meet death with fortitude."

He continued in a state of great bodily suffering for several days, when a sudden change took place; and he said to his housekeeper, who was then watching by his bedside, "I feel a strange sensation coming

over me: I never felt the like before. It will soon be over with me:— Send for the doctor directly.” On her re-entrance into the room, he said, “Death will soon be here, but as I have been so good a Christian, I have nothing to dread.”

“A better Christian,” replied the housekeeper, “never said his prayers. I expect the doctor every minute.”

“He can do nothing more for me. Death is coming. *Ah, that death!* he won’t accept a bribe, or I would give him all to spare my life.”

“The Almighty will take you to himself, Sir; and then you will be better off.”

“I don’t know that; because I don’t know what sort of a place heaven is. I have made a comfortable provision for you.”

“I thank you, Sir, and may God Almighty be with your soul!”

“I have left five hundred dollars in my will for the poor orphans in the Asylum, which gives me great comfort in my soul.”

The doctor arrived; and having examined his patient, he bade him keep up his spirits, assuring him there was no immediate danger. “I will send you something to lull the pain.”

“What do you think of my master, Sir?” said the old housekeeper, when they were below.

“He can’t live through the day; but don’t tell him so. I will send him some medicine, which you will give him according to the directions. It will keep off the dread of dying.” But before it came, he uttered a few deep sepulchral groans, and in great agony expired.

On the morning of his funeral, we were informed that Farmer Shipley was dangerously ill, having had a violent attack of inflammation. As soon as the burial service was over, the Rev. Mr. Montesque, accompanied by his friend, Mr. Ogdén, went to see him.

“I shall soon be a widow, Sir,” said Mrs. Shipley; and I find it hard work to part, after having lived together for nearly fifty years; but the Lord’s will be done!”

Mr. Montesque. “How is he in his soul, in prospect of death?”—

“He enjoys much of the presence of Christ, and even longs for death to come, that he may behold the glory of Christ. Walk up stairs, Sir; he will be main glad to see you.”

“Well, farmer, how are you?”

“Never more happy, Sir; I am within sight of the promised land. I shall soon behold the glory of Christ. I shall soon join in singing the new song, which only the redeemed can sing.”

“But are you not suffering great pain of body?”

“I *have* suffered a great deal more pain within the last thirty-six hours, than I ever suffered all my life long; but what are my pains, com-

pared with the agonies my dear Redeemer suffered, when taking away my sins by the sacrifice of himself on the cross? He was insulted by the spectators of his sufferings, but I am surrounded with kind friends; he was left without the consolations of the Divine presence, but I enjoy the light of his countenance, and great peace in my soul. I was a poor ignorant sinner, till the Lord enlightened me by his grace; and I am a sinner still; but now I know Christ, and love him too. Yes, Sir; and I trust in him for salvation; and I have the blessed witness within that he will receive me."

"But have you no fears?"

"Not one Sir, Why should I fear? Has he not said, 'He that cometh unto me, I will in no wise cast out?' He has drawn me to himself; and after doing this, without my asking, will he now cast me off, when my soul is cleaving to him? No;

'He never will permit

A soul, that fain would see his face,

To perish at his feet!"

"And can you leave your wife, and farm, and wealth, without a sigh, or a wish still to enjoy them?"

"The thought of leaving my wife a widow has cost me many a sigh, since this affliction came upon me; but the Lord has enabled me to resign her to his care. We sha'n't be separated long. She will soon follow me, when we shall meet to part no more. I must confess, that I should like to have lived till the chapel which we are enlarging is finished; but as the Lord has otherwise appointed, I am resigned to his will."

Mr. Montesque now read the fourteenth chapter of the Gospel according to John; after which we knelt around the bed while he offered up a most impressive prayer. On taking leave of him, he said, "I thank you, Sir, for this refreshing visit. I shall not see you again till I see you entering into the joy of your Lord."

He revived after this interview, and conversed with his family with great cheerfulness, till the mortification, which had taken place on the preceding night, came to a crisis; when lifting up his eyes to heaven, he said, with an audible voice, "*Lord Jesus receive my spirit,*" and almost immediately breathed his last earthly breath.

What a contrast! In the former case, we see a man clinging to the earth when death is advancing to call him away; in the latter, we behold one longing to be gone. They were both men of wealth; but while one ascribes his to the kindness of Providence, the other attributes his possessions *exclusively* to his own exertions. Farmer Shipley, under a full and deep conviction of his sinfulness and unworthiness, places his

hope of salvation on the mediation of Jesus Christ, employing the language of the New Testament as the medium through which he gives utterance to his thoughts and his feelings. Mr. Stanley boasts of the integrity of his social character, disclaiming all independence on Christ, under the sanction of an English poet, who, unable, by the force of argument, to disprove the *exclusiveness* of the Christian way of salvation, tries the efficacy of a jingling couplet. The one, as death advances, employs the charm of the sacramental bread and wine, combined with the efficacy of alms deeds, to keep off its terrors, and fit him for his entrance into the kingdom of heaven; the other presents the offering of gratitude, expecting eternal life as the gift of God through Jesus Christ. Mr. Stanley has no dread when anticipating the future judgment; but then no vision of bliss entrances his spirit in his passage through the dark and cheerless valley: Farmer Shipley rises to the ecstasy of hope, expecting to participate in purer and more substantial felicity than he ever enjoyed on earth. The one expires as a Churchman, who deems himself irresponsible for the faith which he has embraced; the other, as a believer in the records of inspiration, giving all diligence to make his calling and election sure: and while we cannot, without a virtual rejection of the scheme of redemption, indulge a hope of salvation of the self-complacent citizen; it would require the same act to be performed, before we could doubt that of the pious farmer. They have both finished their earthly course; and have long ere this appeared before the judgment seat of Christ, where their destiny has been unalterably fixed for ever; and within the space of a very few years, both the writer and the reader of this paper will be summoned before the same tribunal. Whether a lingering illness will precede our departure, or whether we shall be called away without any warning, are questions which no human authority can decide; but we are informed, by an authority which but few, if any, will venture to dispute, that "he that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him." Do we believe in him? and is our dependence for eternal life placed on his death and mediation? or are we relying on the integrity of our social character, and the efficacy of our deeds of social goodness? If we are trusting in Christ, we are building our hope of endless bliss on a rock which will sustain it when terrors of death are falling upon us; but if we are trusting in our own doings or deservings, we have chosen a sandy basis, which will give way in the evil hour, and we shall perish in the overwhelming desolation. Reader, stop and think, before that evil hour cometh!

Philadelphia Recorder.

Extract from the papers of a Clergyman.

For many years a very poor woman became the object of my close and particular observation, whose pious feelings and teaching simplicity, were a source of unceasing edification to me, every time I visited her. While in health, she had been in service, and fulfilled her duties with exemplary correctness; but her weak and deformed frame, soon became too feeble to undertake hard work, and from some accident, the sinews of her hip, were relaxed in such a measure, as to render it almost impossible for her to walk, and yet she attempted to do so, and yet her most frequent and most loved road was to church. Without having received in her youth, any other, than the most common education, yet by the perusal of the Bible, other religious and well-chosen works, by mingling and conversing with sensible and pious persons, and by a regular attendance on public worship, she had attained an astonishing degree of knowledge, and religious experience. Her memory like a temple, was entirely devoted to the things that regarded her heavenly Father, and contained a precious collection of hymns, and passages of Scripture, which often comforted her in the hour of affliction, and proved a solace and a consolation when the hand of the Lord lay heavy upon her.

Unable to work with others, she now began her own little household. A very small room was her dwelling, a bed, a table and two chairs, were her furniture. A wheel, her faithful and well used implement of industry, and the New Testament with a few other good books, her enjoyment in her few leisure hours. As long as she could, she satisfied her pressing necessities with the produce of her spinnings; the greatest economy, a careful preservation of every trifle, and a contentment as I have seldom witnessed, rendered her poor life happy; but also, her infirmities and her diseases increased, and with them her poverty—for she could now earn but little, and at last nothing at all; So that she was obliged to be sustained by the benevolence and kindness of others.

She became still more helpless, and thought of rendering her situation more comfortable by removing to another family, so as not to be completely left alone and forsaken. But there she soon felt the loss of her accustomed quietness, of her hours of prayer, much more than she had done previously, the want of necessary care and attendance. Therefore, she returned after the lapse of a year, to her own lonely little room. Whenever she could leave her bed, she tottered at noon supporting herself against the wall, to her small kitchen, boiled her broth, kindled the fire in her stove during the winter season, and

warmed up her gruel upon it again for the evening, enjoying her slender repast with more thankfulness and gratitude to God, than thousands of others with many a costlier and richer meal before them. Some female friends who visited her from time to time, prepared her bed, till even this could not last any longer. But God never suffered his people to cry to him in vain—a young and clever niece, came to stay with her, and beside her daily employment, by which she gained her living, undertook the complete care, and particularly the nightly attendance of the poor sufferer.

A most uncommon humility, a deep sense of her own unworthiness and littleness in the sight of God, penetrated her whole soul. Never did it enter her head, that her patience, her resigned contented frame of mind, and her piety could procure her any worth in the sight of God and of man. “O my dear heavenly Father is so good!” she would often exclaim, “when my pains become so intolerable, that I cannot bear them any longer,” “he sends me relief and ease. O he is so good and merciful.” I have seen her in the most violent sufferings, in the greatest agonies, so that for days she could not lie one moment quiet; yet never have I beheld her in any other frame, than that of the most dutiful acquiescence in the divine will, full of gratitude, for mercies received, and holy joy for every word of God, that was either read to her, or treasured up in her own memory. With a simplicity which is seldom to be found, she clung to her Saviour. Her confidence was perfectly child-like, and had nothing in it artful or feigned, nor was it only a thing of the lips, but a pure and holy attachment of the heart. Her piety and love did not consist in fine and high sounding words, nor in particular sentences, held ready when occasion requires, but in a deep and inward feeling which prompted her to judge others mildly and gently. How little didst thou think in thy poverty, in thy humility, in thy neglected solitude, that thou wert a living example of what Paul says—“Charity vaunteth not itself, is not puffed up—doth not behave itself unseemly—seeketh not her own, is not easily provoked, thinketh no evil—rejoiceth not in iniquity, but rejoiceth in the truth—beareth all things, believeth all things, hopeth all things, endureth all things.”

The last fever attack with which she was afflicted, was regarded by her as a presage of her end, and when she was asked whether I should not be called, she declined from fear of becoming burdensome, as I would at any rate soon been there. I was however informed of her situation, and when hurrying to her, I addressed her with these words, “Well my Christian friend, you are now on your way home—soon your troubles will all be over.” A visible joy radiated her countenance.—

What I spoke, what I prayed with her, referred all to her near dissolution. Even while her body was so enfeebled by diseases, that she could no more speak distinctly, yet she felt and understood all that was said; possessed all her faculties, and evinced that a holy joy strengthened her for her solemn journey.

She has fought the last fight, and the Lord will have reached her the crown of life. She has become as a child, and therefore, she must have entered the Kingdom of Heaven. While on earth, she was meek and lowly, therefore, she will be exalted, and her tribulation will be changed into rejoicing, in those eternal habitations not made with hands, where all those will dwell that live and die in their Redeemer.

A CHRISTIAN.

“A time to Dance,” and “a time to Die.”

In the town of M——, state of New York, there was at one period, a lamentable prevalence of those sinful amusements connected with the ball room and the dance.

There were in M——, a large number of Universalists, who were decidedly opposed to the progress of evangelical religion, and as decidedly the friends and patrons of those amusements which tend to banish serious reflection, and to bring the whole soul under the debased influence of this world. Mrs. G. was of this number and character. She, with her husband, who was an active, enterprising man, had risen in a few years, from humble circumstances, to some distinction in society, and from poverty to wealth.

One evening, memorable in the annals of amusement, in M——, Mrs. G. was present. All was hilarity and mirth around her. But from some cause, Mrs. G. had not her accustomed flow of spirits.—She had been slightly indisposed, but was now apparently well. Whatever might have been the cause, Mrs. G. did not fully participate in the general mirth that surrounded her. A gentleman present, who was an intimate acquaintance, attempted to rally her. “Why, Mrs. G. you seem rather sober; are you becoming serious, or are you growing old?” “I am not very serious,” replied Mrs. G. “and not so old but that I can dance, and if you doubt it, I will dance with you.” The offer was joyfully accepted. “Give place, ladies, said the gentleman, as he led her into the forming circle, “Mrs. G. is going to join us.” New joy now animated all countenances; the music gave forth its thrilling strains. “On with the dance!” seemed the impulse of every heart. The dance went on; Mrs. G. moved a few steps, and sunk down a lifeless corpse!

I looked on her lifeless clay when it was clad in the vestments of the grave; on her husband, in his widowed loneliness; and on her children that were motherless. I followed her poor remains to the silent tomb; and as I looked into the house appointed for all living, I said, "Is there a time to dance? There is surely a time to die, and it is a sad meeting when they come on the same day."

On the Faults of Others.

"Bear ye one another's burdens, and so fulfil the law of Christ."
Gal. vi, 2.

Charity does not demand of us that we should not see the faults of others: we must in that case, shut our eyes. But it commands us to avoid attending unnecessarily to them, and that we be not blind to the good, while we are so clear sighted to the evil that exists. We must remember, too, God's continual kindness to the most worthless creature, and think how many causes we have to think ill of ourselves; and, finally, we must consider that charity embraces the very lowest human being. It acknowledges that in the sight of God the contempt that we indulge for others has in its very nature a harshness and arrogance opposed to the spirit of Jesus Christ. The true Christian is not insensible to what is contemptible, but he bears with it.

Because others are weak, should we be less careful to give them their due? You who complain so much of what others make you suffer, do you think that you cause others no pain? You who are so annoyed at your neighbours's defects, are you perfect?

How astonished you would be if those whom you cavil at should make all the comments that they might upon you. But even if the whole world were to bear testimony in your favour, God, who knows all, who has seen all your faults, could confound you with a word; and does it never come into your mind to fear lest he should demand of you why you had not exercised towards your brother a little of that mercy which he who is your Master so abundantly bestows upon you. — *Christian Adv.*

Deaf and Dumb.—The schools for educating this unfortunate class of human beings, now in operation, amount to nearly a hundred. There are in Spain, one; in Italy, five; Portugal, one; Switzerland, four; Baden, four; Wirtemberg, three; Bavaria, one, Prussia, eight; rest of Germany nine; Denmark, two; Sweden, one; Russia, one; Poland, one; Great Britain, sixteen; United States, six; France, twenty-six; Holland, four. The king of Denmark has decreed, that "every deaf and dumb infant born in his kingdom shall receive the education necessary to render him a useful member of society." — [*Christian Mirror.*]



